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Vol. IV January, 1948 No. 1

Currente Calamo 3

How Long Will Our Nation Play With Tricksters? 11

Our Catholic Hit Parade (II) 17

The First Mass at Buchenwald 22

Quiz on the American Hierarchy 26

The Kind Confessor 29

Faith to Face With Heresy 34

Smith vs. Dallmann 42

N. O. D. L. Notes 45

Code and Cult 48

"What Can a Guy Do?" 50

Sermon Suggestions 54

Book Reviews 62

Correspondence 70

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1948

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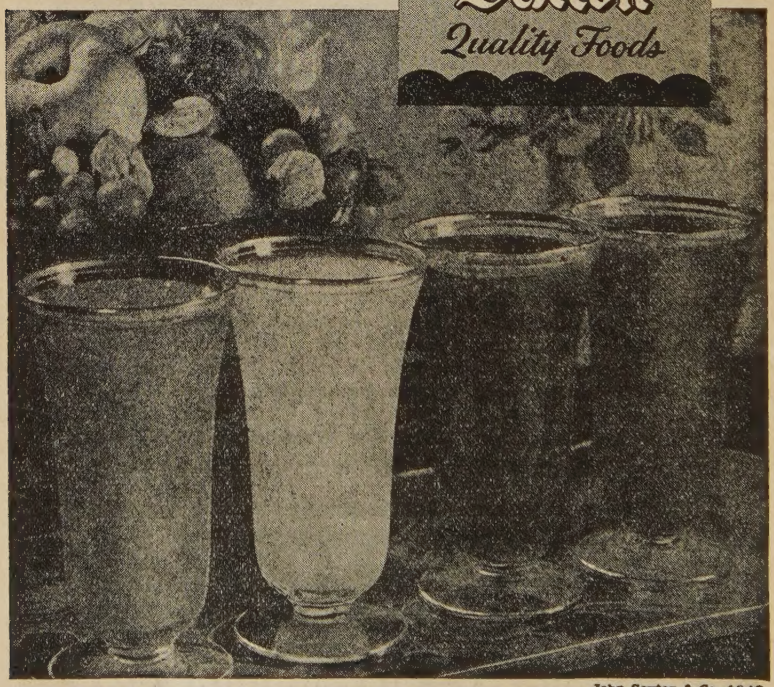

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Full Consent of the Will

INSTRUCTING converts on the makeup of mortal sin, we can always dig up lots of examples illustrating grave matter and sufficient deliberation, but we are never as glib when it comes to exemplifying full consent or lack of it.

When we were seminarians, we were very intolerant. Everything was a free act unless there was a gun at your back. Is it time that mellows us, or our lengthening experience as physician of souls?

If there is a school holding that mortal sins are relatively few—let's say, not so frequent as most people think—the passage of time inclines us more and more to favor that view.

There are so many factors diminishing the voluntarium: the craving for drink as a physical need or as an escape; the highly sexed man who married for relief only to have his wife told that she can't bear any more children; the G.I., now twenty-four, trying to finish college before he marries; the nagging wife; the drinking husband.

As confessors, we can't examine the heredity, environment, and glandular makeup of our penitents. Nor can we give the appearance of condoning what is mortal sin, as far as the matter goes. All we can do is leave the question of freedom to God in each instance. And that's approximately how we advise our converts.—"Be strict with yourself; let any easiness in judgment come

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as a pleasant surprise from the good God when you die."

These remarks were occasioned by Father Boylan's article in this issue. He crystalizes what we have been thinking over a long period of time. In the confessional, it's better to err on the side of benignity—if error there must be —rather than on the side of severity.

U. M. T. Again

THE drive for U. M. T. is mounting in intensity. Pushed by several powerful groups, the Hearst Papers among them, and perhaps most successfully by the American Legion, it gains momentum by the hour.

Politicians are feeling the pressure, you may be sure. When a Mrs. Mary Molzahm of Richey, Montana, asked her Senator (Mahoney, D.) to send her "honest information on the military training bill" the Senator responded by mailing her a copy of the National Legionnaire. He made the front page in the Legionnaire for this, and a heavy black caption reading "Thanks, Senator!"

A National Security Committee has set up headquarters at 2118 Massachusetts Ave., N. W., Washington, D. C., under the leadership of Mr. Justice Owen J. Roberts. At its initial meeting, principal speakers were President Truman, Governor Warren of California, Joseph C. Grew, ex-Minister to Japan, and National Commander James F. O'Neil.

January 6-12 (as you well know) has been set aside as Universal

THE PRIEST **January, 1948** **VOL. 4, NO. 1**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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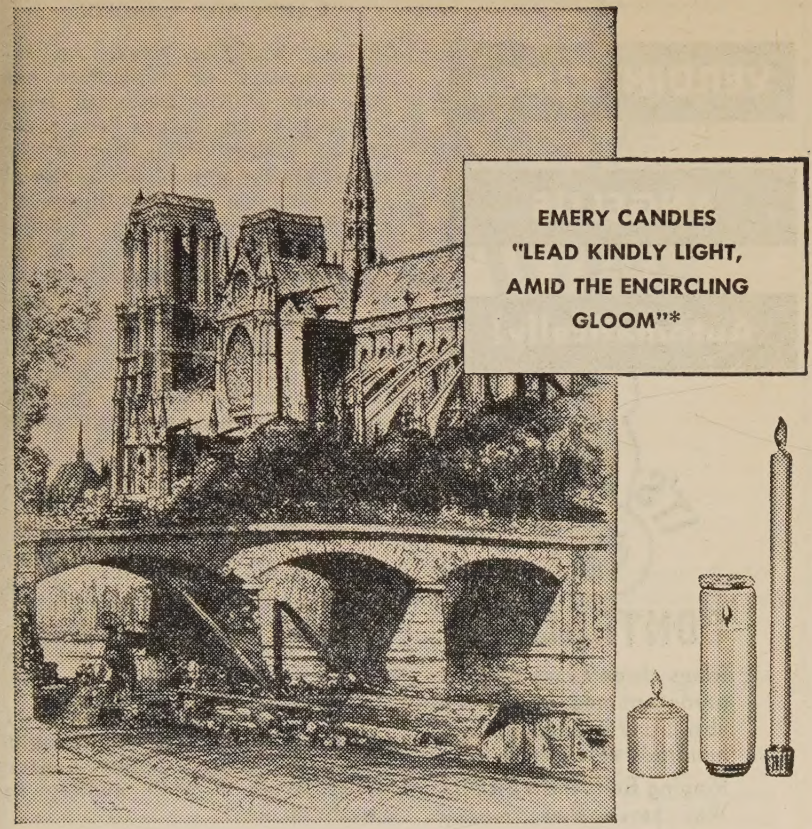

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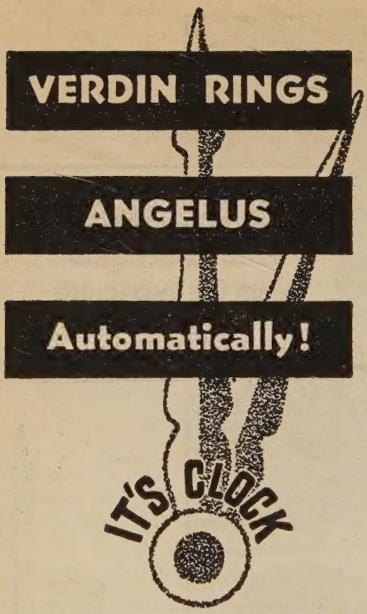
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Military Training Week. An immense amount of preparation has gone before. The December issue of the **Legionnaire** has been turned over almost exclusively to this cause; stacks of publicity material made available for distribution on all sides, even including phonograph recordings of set speeches. Petitions will probably jam the Washington Post Office and Washington telegraph offices as well. Senators and Representatives will again wear that harried look as Legionnaires set about a poll of opinion. Double talk will reach new decibles.

Although the national **Legionnaire** commented recently editorially that a mere 20% who oppose U. M. T. "have been so vocal they have convinced themselves and a few Congressmen that the majority of the people are against U. M. T.," this is certainly not the impression of the average reader.

Your "average reader" held just the opposite view. We thought that only the Commies and/or Henry Wallace were audibly in opposition.

In fact we got the shock of our lives when we read almost incredulously in **Human Events**, anent the appointment of Omar Bradley to the post of Chief of Staff, that Wedemeyer, recommended to President Truman by General MacArthur for that post, shares with MacArthur a critical attitude to U. M. T. These two feel that emphasis should be placed on Intelligence and scientific development rather than vast numbers, on "preparing for the next war, not the last one." Out-

(Continued on page 68)

An insight into the historic drama of Trent—

Papal Legate
at the
Council of Trent
Cardinal Seripando

By

The Rt. Rev. Hubert Jedin

Translated by

The Rev. Frederic C. Eckhoff

Girolamo Seripando, as General of the Augustinian Order, became mightily impressed with the need of ecclesiastical reform and of an authoritative definition of Catholic doctrines that were being denied by the Lutheran reformers.

That earlier part of his life was an admirable preparation for his work at Trent. Between these two periods he was Bishop of Salerno, where his zeal for reform was firm and prudent.

Then the Pope, having raised him to the cardinalate, sent him as legate to the Council of Trent. The account of his activities at that historic synod throws light on the cross-currents emanating from the German Emperor, the King of Spain, and the King of France, and affecting the procedure—though not the dogmatic definitions—of the Council. Seripando's theological erudition played a notable part in the formulation of dogmatic chapters and canons, as did his zeal in promoting the correction of abuses.

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ABOUT LOST SHEEP

"During the war an assignment was given to me by a member of the hierarchy in America. The assignment was to find out what American youth, working in the armed forces, really thought of God, His Church, Churches in general; what was their reaction to Communism and Democracy. So I went to work for many months as factory hand and waitress, living on my earnings as the poorest live. What I went through brought back to me my first years in America when I had to work like that, not to study social trends, but to keep from starving. The two experiences somehow fused into one experience and out of it this book grew. The writer of the letters, Katzie, is not any one real person: call her fictional: but she is the only fictional thing in the book."—**from the author's foreword to DEAR BISHOP by Catherine de Hueck. ($1.75)**

I don't know what the bishop expected when he sent Catherine de Hueck on that assignment. She certainly gave him good measure. She saw all that a sociologist would see, but wrapping it all she saw sin, saw it, felt it, smelt it. She conveys sin's urgency. Most writers on sin talk of it as dreadful but rather remote—as if it were a custom of some other race that they had heard explorers' tales about, not something they have endangered their own souls with, something soliciting and tempting their audience here and now. She sees it as all but inescapable, especially for the frustrated and broken of the city; and the remoteness between preacher and sinner she sees as disastrous for both: "It would be easier to keep the sixth commandment if I could be dead sure that those who preach it knew what it cost people like us to keep it." Has that ever been said before?

"Remoteness" is the key to what she had to tell the Bishop: millions of people utterly unaware of the Church, no contact left, not even the contact of hate. The broken contact is felt most poignantly when she meets the fallen away Catholics. She writes to the Bishop: "There are lost sheep down here, plenty. Sure they ought to come to you, but that's what a lost sheep is—one that has lost all idea of finding the shepherd." That the lost should be brought back is her constant plea. But she is perfectly clear-eyed about the difficulty. "Who is taking care of these lost lambs for the Lord who died for them too? They can't (and won't) join sodalities—and if they did—the 'good' girls would not accept them. Their views aren't wholesome. Neither is their language. It goes with being lost."

As I have said, she gave the Bishop good measure. And the Bishop asked us to give it to you.—*From an article by F. J. Sheed in Sheed & Ward's OWN TRUMPET (Did you get your copy?)*

& HOW TO FIND THEM

Maxence van der Meersch's reputation in his own country was made by his grimly realistic stories of life in the drab industrial cities of northern France. FISHERS OF MEN ($3.00) has the same sort of setting. The city of Roubaix with its universal stores, its endless streets, its tenements, its big factories, is the background for the lives of the young laborers who are the novel's protagonists . . . These are all the ingredients of the hopeless novel of the proletariat to which we have become so accustomed, but FISHERS OF MEN is not that kind of novel. It is the story of the working of the inspiration of one holy priest in the lives of desperate young men and women—the birth and growth of Canon Cardijn's J.O.C., The Young Christian Workers . . . It is no sentimental success story. To one who has read glowing journalistic accounts of the success of the J.O.C. abroad it will be both sobering and encouraging to read this realistic account . . . To the American reader it is even a little upsetting. We are not used to associating this sort of detailed realism with the virtue of hope."—Abigail McCarthy in *Books on Trial.*

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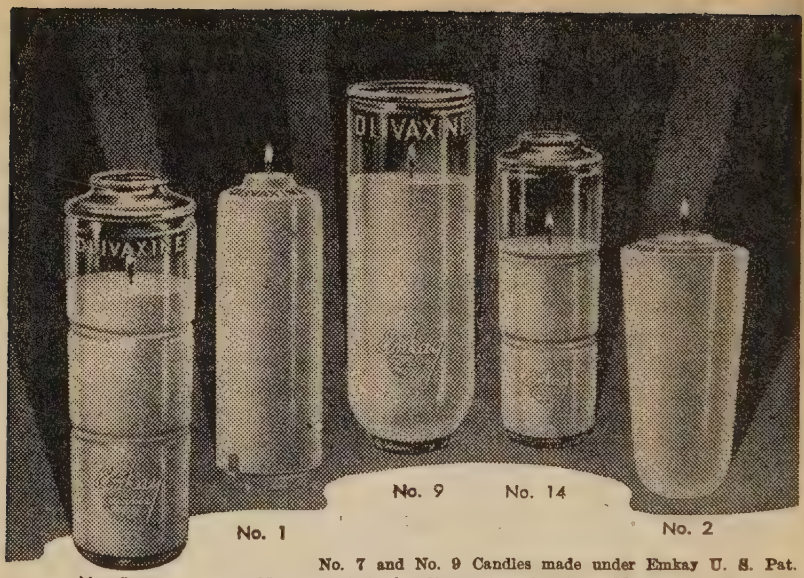

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VOL. IV JANUARY, 1948 NO. 1

Editorial Comment

How Long Will Our Nation Play with Tricksters?

THE guest editor who makes the observation below is one of those elderly men who disdain the writings of those who ignore backgrounds and even history as of some forty years ago. He not only has a file of clippings gleaned from newspapers and reviews reporting current happenings throughout the world during all this time, but his memory takes him back vividly before World War I, whose causes he studied along with its effects.

During the year 1924, when the dire consequences of that war were most keenly felt throughout Europe and the Near East, he visited all these countries with a printed questionnaire, which he carried to ecclesiastics and editors and college professors born and reared in their respective countries, who lived through that war and its aftermath. They filled out this questionnaire honestly and objectively and, strange as it may seem to the reader, most of them blamed the United States for what had happened to their nations and their people. They had had unlimited confidence in the sincerity, the utopian altruism of President Wilson, whose Fourteen Points, which formed the basis of the Armistice in 1918, would, they thought, be enforced at Versailles, where the Peace Treaty was enacted, especially since Pope Benedict XV had more than a year previously proposed a settlement of differences between the Central and Allied Powers on most of those points. The people of western Europe had reason to trust President Wilson, because England and Germany and France and Italy and other countries owed billions of dollars to the United States, and without the assistance of Wilson's moneybag, they believed, order could not be brought out of chaos.

But the strong man of that

day was not Wilson but Clemenceau, Prime Minister of France, and head of the atheist Grand Orient, just as Stalin and his agent Molotov, representing official atheism, have been the strong men since the close of World War II.

Wilson's Tragic Weakness

Over here Wilson appeared to be strong, but at the Versailles Table he was extremely weak. Clemenceau was willing to let him have the credit for the organization of the League of Nations, but nothing more. Austria and Bavaria and the Rhineland of Germany, which heartily disliked Prussia, wanted to form a separate state, but Clemenceau would not listen to it. Had that been done Hitler would never have been able to have united all Germany in another war.

The dismemberment of the Austro-Hungarian Empire into little states, the transfer of two million Hungarians to Roumania and another million to Slovakia, and the union of Slovakia and Bohemia, the transfer of four million Croatians to Yugoslavia, created an internal situation in all those countries which bred discontent and a great dislike for the United States, which could have prevented it. This dislike for us was augmented by the invasion of Bolshevism into Austria, Hungary, Bavaria and Italy, which, in turn, produced Mussolini and Hitler.

On February 3, 1918, it was decreed in Russia that the union of Church and State be dissolved, religious teaching in state schools discontinued, and that no religious society be permitted to own any property. On May 12, 1918, the capital of Russia was transferred from Petrograd to Moscow when all Russia was in chaos. In May, 1918, 1,048 Russian officers were massacred by a Russian mob at Kiev, at a time when, according to a news report, "on the streets of the capital generals in uniform sell papers and richly dressed ladies shovel snow, while the Bolshevists stand by and laugh. The formerly well-to-do now work as menials and noblemen beg their bread from door to door."

In August, 1918, a Manifesto was issued by Lenin providing that "peasants retaining grain beyond their personal needs will be arraigned before revolutionary courts as enemies of the people." And a press dispatch observed "there is neither work nor food to support the population, and today the working people are simply predestined victims of hunger and disease."

On October 30, 1918, Oskar Tokio, former Prime Minister of the Red Government of Finland, wrote in the New York *Evening Post:* "Hunger, brigandage, arrests and murders are such every-day events that nobody pays any attention to them."

Blind Idealism

Yet President Wilson, the idealist, entertained the notion that the new government was

working towards democracy according to his recommendation.

In September, 1918, through Mr. Lansing, Secretary of State, President Wilson cabled the representatives of the United States in the capitals of all allied and neutral countries of Europe, in part, as follows: "This government is in receipt of information from reliable sources revealing that the peaceful Russian citizens of Moscow, Petrograd and other cities are suffering from an openly avowed campaign of mass terrorism and are subject to wholesale executions . . . In view of the earnest desire of the people of the United States to be friends of the Russian people and lend them all possible assistance in their struggle to reconstruct their nation upon principles of democracy and self-government, this government feels that it cannot be silent or refrain from expressing its horror at their existing state of terrorism." He called on all civilized nations to register their abhorrence of such barbarism.

On July 18, 1919, the Washington State Department announced that 18,000 people were imprisoned as hostages at Petrograd during a three week period of a reign of terror. Such was the situation which obtained in Russia for several years, during which Pope Benedict appealed to the world to aid that nation, and himself sent 1,000,000 lire for famine relief. The Catholics of the United States contributed $1,000,000 to be sent by the Rev. Edmund A. Walsh, S.J., for relief work in Russia.

The Catholic Church was criticized by powers opposed to Russia for this charity because it was construed as tantamount to recognition of the Soviet Government. But since the only thought of the Pontiff was to assist "suffering humanity," Pope Pius XI, immediately after his enthronement, made new appeals for Russian relief in the Italian, French, English, German and Spanish languages.

Then and Now—the Same

In April, 1919, a Soviet regime was proclaimed at Munich in Bavaria, and the Bolshevists began to invade the neighboring countries of Austria, Hungary, Italy, Poland. Bela Kun led the movement in Hungary, executing most of the intellectuals, and during the reign of terror which followed he went over to Bavaria to "unite the entire proletariat and to proclaim a general strike in conjunction with the Russian and Hungarian proletariat." Note the similarity between present-day Communist tactics in France and Italy. Thorez lately journeyed from Russia to France to incite the nation-wide strikes.

On March 26, 1919, a dispatch from Warsaw carried this item: "Bolshevist attacks have been started against the Polish line on a four hundred mile front."

On September 2, 1920, the Polish Government wrote a letter to the United States Secretary of

State: "This war, which was forced upon us by the attack made on Polish cities, is a defensive war and is waged against Bolshevism and not against the Russian people."

In March, 1921, the Communists declared a general industrial strike in Germany.

On October 15, 1920, there were Communist outbreaks in Milan, and in many other parts of Italy, just as there are now. Many were killed in Foggia, Bologna and Brescia. The Communists organized a strike at Trieste.

A French journalist, Mr. Raymound Recouly, wrote at that time: "Rather than capitulate as in Russia, and permit themselves to be first dispossessed and then destroyed the middle class reacted—and this was the beginning of the Fascist government with Mussolini as its head." Fascism, therefore, owed its origin to the Communist reign of terror.

In February, 1921, the Bishops of Poland issued a joint pastoral letter in which they said: "Poland fights Bolshevism as she would fight a plague, for Bolshevism is like a plague, a plague of locusts that devastates and destroys all living things . . . So have the Bolshevists devoured Russia. Now they would destroy Poland . . . Today the Bolshevists dare to offer their stolen and blood-stained gold to bribe the powerful nations of the earth. This is not politics that we speak, but a plain reminder of the terrible moral change which has taken place in the world." It is now repeated in that nation.

These several bits of history are re-told only to point out that the statesmen of England and the United States, sincere and desirous of a real world peace, should not have made the same mistakes their statesmen made at the end of World War II. They should have at least expected, what is now known as a fact, that Hitler and Stalin were on friendly terms, and closely cooperating for the extension of their imperial power. The United States had really won the second war as well as the first and all nations needed her money for their rehabilitation. We, who stood for the principle of "self-determination for small nations," for a peace erected on the foundation of justice and charity, should not have yielded a single point to Stalin.

Weaker Than Wilson

Roosevelt should not have gone to any of the international conferences in person because he was even weaker than Wilson. The sad endings of both lives accentuate the mistakes of these two presidents, intoxicated with world victories which they attributed chiefly to themselves.

Just as Austria, Bavaria and the Rhineland had hoped that they would be perpetually protected both from Prussia and from Russia by having an inde-

pendent state of their own, so while World War II was in progress, it was proposed that all the little states separating Germany and Italy from Russia should have been allowed to form a Federation of Christian States, running from Finland in the north down to Bulgaria on the Black Sea in the south.

Bishop Gawlina, the Polish Army Bishop, told the writer that this was talked about in England while he sojourned there during the war. He observed that these Baltic, Balkan and Danubian states had a combined population of 120,444,000; that they were thoroughly Christian, even if a number of them were Orthodox and Finland Lutheran; that they detested both the Nazism of Germany and the Communism of Russia, with which they had had such sad experience, and that they would have been able to make both Germany and Russia behave. Should Germany attack Russia they would have joined Russia. Should Russia have attacked Germany they would have come to the support of Germany.

Stalin learned of this and, therefore, he was determined that all these states should fall under the influence of the Soviet Union, that they should become satellites, that they should be de-Christianized, and it is unnecessary to tell you that that is what has happened. Had we supported them instead of Russia, the world would have already won the war against Communism.

Palestine and the Kremlin

The world was rather surprised when Molotov joined the United States in supporting the partition of Palestine into two separate states. It is about the only subject on which Russia has agreed with us and, therefore, the motive of its action could reasonably be suspected. Now that that partition has been determined by the UN, we are hearing that the bloodshed which will likely eventuate will be Russia's excuse to invade Palestine on the pretense of preserving order, but in reality to remain there. She will then have the Mediterranean outlet she has long been after, and will probably win the support of the Arab world in case the dreaded World War II should take place.

Russia never forgets; what she did successfully once she believes she can try again and she has succeeded a second time. But the memory of our own statesmen is short, in fact, it seems never to be tapped. Our statesmen continue to meet conditions as they are presented today, continue to accept the proposals of Russia at their face value, despite the many occasions, even during the past few years, on which she has shown herself to be utterly undependable.

But the most unfortunate surrenders made by Britain, France and the United States to Russia have been to her atheism, which

is an affront to Heaven and to the Prince of Peace, and more than anything else, we are certain, have retarded peace.

Nearly every day some one tells us that the chief obstacle to peace is not economic or social, but moral. Many nations have practically apostatized from God and to bring them back, religion should be represented at all the Big Four Conferences. Russia would of course, object, but that would only give to three of the Four Powers the opportunity they should court to declare that they feel inadequate to meet the huge tasks which confront them without divine guidance; that they will not, at least, deliberately exclude God from their meetings.

Need of Moral Leadership

The late Henry Cardinal Manning, in his *The Vatican Council and its Definitions,* page 147, wrote something which at least Catholics should try to keep before the citizenry. Referring to the Pope as the representative of the Prince of Peace he wrote:

"The peoples of the world will hear him gladly; but the rulers see in him a superior and will not brook it. They cannot subdue him, and they will not be subject to his voice. They are therefore in perpetual conflict with him. But who ever fought against him and has prospered? Kings have carried him captive, and princes have betrayed him; but, one by one, they have passed away and he still abides. Their end has been so tragically explicit that all men may read its meaning. And yet kings and princes will not learn, nor be wise. They rush against the rock and perish. The world sees their ruin, but will not see the reason. The faithful read in the ruin of all who lay hands on the Vicar of Christ the warning of the Psalmist, 'Nolite tangere Christos meos'; and of our Lord Himself, 'Whosoever shall fall on this stone, shall be broken, but on whomsoever it shall fall, it will grind him to powder.'"

Distrust of anti-Christ should have been a habit of the western world ever since 1918.

Places Christian Marriage Above Protestantism

The Rev. Charles Starbuck, Congregationalist, wrote in 1906, in the **Sacred Heart Review:**

"The poison which Luther has infused into the views of Protestantism concerning marriage is working more and more deeply; and unless there can be an effective antidote, will yet be the death of it. What Christian would rather see Protestantism survive and Christian marriage perish than see Christian marriage survive and Protestantism perish? If he makes the reverse choice, he may be a very staunch Protestant, but he is not a Christian at all."

Our Catholic Hit Parade (II)

An analysis of the reaction

Richard Ginder, F.A.G.O.

THE November issue of THE PRIEST led with an editorial that evidently provoked furious thinking in many quarters.* At this writing, although comments are still coming in, enough have already arrived to justify an opinion on the overall reaction.

First of all, the heavy mail—heavier than any the writer has ever received on any other subject—shows that our hymns have sunk deep into our hearts; the more philosophical of our readers recognize their tremendous power for good and are anxious to sharpen the instrument, so to speak—to bring it to maximum efficiency.

The approval practically washed out the dissent. From every side, the tenor of correspondence was "It's about time!" and "Let's get started!"

When one sets out to criticize existing conditions, one can always expect a reaction from those in possession, a passionate defense of things as they are by those who are benefiting in one way or another by things as they are — the merchants and composers of cheap tunes, for instance, the compilers of indefensible hymnals, who could be expected to set wheels turning within wheels in their effort to throttle legitimate criticism.

We had more or less nerved ourselves against this, but to our surprise the "opposition" was strangely inarticulate. There were a few defenders of the word "sweet," and we shall come to this later. There was one anonymous note, and a peevish letter asking us please not to criticize until we could offer something better.

Except for these, the only adverse commentary on the editorial came from a priest well-known and extremely active in Church music. I know he would prefer to remain unnamed.

Father X objected mainly to the style of the editorial. Granting the need of an official hymnal, he protested against the "flippancy" with which we wrote. But, believe us, that essay was written last March. It lay in the top drawer of our desk, whence we withdrew it each month for a careful perusal. It was written and rewritten. It was toned down at the advice of prudent priests to whom we showed it. We were never more deadly serious than we were in that article. If an impression of flippancy remained, please overlook it. Put it down to something inherent in our style.

It is in our treatment of Mr.

***Late-comers can perhaps more conveniently read an abridgement of our previous article in the January issue of "The Catholic Digest."**

Diapason and his hymnal that Father X and I are in widest disagreement. It is our contention that a man who writes a play, publishes a novel, composes verse or music, or compiles a hymnal, offers his work as an object of disinterested criticism or discussion.

In this connection, readers will recall the Carmelite Brother Anthony Jawelak, written up in our November issue. It is an interesting and pertinent fact that his mentor, Dr. Koch, has always counseled against featuring him as a blind composer. Does the fact of his blindness improve his music?—and if not, why publicize it?

If, then, a critic were to belabor one of Brother Anthony's Masses and were later to be told that he had hurt the feelings of a blind man, would the critic be honest if he were to recall and revise his review?

Similarly, the fact that a man is personally charming, that he has worked hard for the cause, that he may be ill at the moment —such personalia are irrelevant. We are trying to arrive at a judgment on the book in our hand. Is it good or bad? We can talk later about the compiler's personal endowments or past achievements.

Mr. Diapason's Own Thesis

Many years ago, Mr. Diapason wrote a series of blistering criticisms of the St. Basil Hymnal. Our comments on his hymnal were flattering compared with his remarks on that other perpetration—and rightly so, of course; Mr. Diapason's hymnal may have its limitations, but it is fundamentally a good book, whereas the St. Basil Hymnal, in 1919 at least, was an abomination.

In replying to an aggrieved letter addressed to him by the editors of the St. Basil Hymnal, Mr. Diapason wrote *(The Catholic Choirmaster,* October, 1919):

"First of all, permit me to assure the compilers of the hymnal, that the matters of good faith or good intentions were not called into question, for the writer criticized the volume entirely upon its merits and upon the character of its contents . . . Motives do not enter into the question, but *results* do . . ."

The present writer wishes to appropriate that thought in the instance at hand.

Further, when a man accepts royalties on a work and until he renounces them, he is in a competitive field. We said that Mr. Diapason had moved in early on a fertile field, hit the jackpot, and achieved the comfortable merit of simultaneously doing good and doing well. We said that as simply as if we had written that Cecil B. DeMille got into the field early and cleaned up—and we don't like his pictures. If the remark sounded unkind, we are very sorry. It wasn't meant that way.

In fine, we certainly don't deny that Mr. Diapason has done good. Not for an instant. But can't

we do still better? The majority of our readers feel that we can and should.

The Word 'Sweet'

The three or four letters defending "sweet" seemed to overlook the fact that we have no protest against the Latin "dulcis." We just consider "sweet" an inept translation. We would prefer something like "gracious" —anything but "sweet," which, as Chesterton remarks, has been forever spoiled for the English-speaking world by the word "sweets." G. K. goes into the subject very thoroughly in *The Thing,* pp. 191 ff. It is well worth reading:

"Will somebody with better authority than I have announce in a voice of thunder, through a trumpet, or with a salute of big guns, the vital and very much needed truth that 'dulcis' is not the Latin for 'sweet'? 'Sweet' is not the English word for 'dulcis'; any more than 'doux' or 'douce.'

". . . English Catholicism, having in the great calamity of our history gone into exile in the sixteenth and seventeenth centuries (at the very moment when our language was finally being made) naturally had to seek for its own first enthusiasms in foreign languages. It could not find a salutation to the Mass or the Blessed Virgin except in French, or Italian, or Spanish or some such tongue; and it translated these things back into a language with which the exile had lost touch and in which his taste was not quite firm and sure. It seemed to be thought necessary to use the word 'sweet' in every single case of the kind; which produces something that not only did not sound English; but something which did not sound in the least as the Latin or French sounded . . .

"I believe that this incongruous and inaccurate repetition of the word 'sweet' has kept more Englishmen out of the Catholic Church than all the poison of the Borgias or all the poisonous lies of the people who have written about them."

A Few Opinions

One instructor in an eastern university writes: "Your editorial is undoubtedly in the right direction. It confronts us with a situation that is deplorable. The hymn is a mighty engine of conviction, persuasion and edification, and yet what sort can we boast of in the vernacular? Not only is the music sickly, but the text is too often feeble, blind and lame. Of course, the hymn as a poetical form is hard to compose, harder than the sonnet; yet there is no excuse for stupidity. For instance, I would not, like you, rate 'Holy God, We Praise Thy Name' as good. That line, 'All on earth Thy sceptre claim' with all due allowance for ancient meanings of 'claim' is at the present time only sheer nonsense. The hard-pressed poet may have thought that 'claim' might by apheresis stand for 'proclaim' or 'acclaim,' but all that he achieved was a makeshift contradictory rhyme for

'Name.' You are right: both the words and the tunes of many of our hymns are mawkish, and you do us a service in pointing it out."

Says a New Hymnal is Needed

Writing from the University of Chicago, Robert B. Heywood, of the University Committee on Social Thought, has this to say (and do pardon the generous praise; we feel we're entitled to it after the reprimand we took from Father X):

"I merely wanted to let you know how much I appreciated and liked your article. It was a real joy to see you tackle such a problem with so much energy, wit, and charm . . .

"A German priest-friend of mine maintains that the melody of 'O Lord I am not worthy' is a direct steal from an old German drinking song! If this could be documented, it might help us get rid of this particular old chestnut."

Mr. Heywood refers to the Westminster Hymnal, published in England, as containing "the best of the Catholic tradition—with wonderful translations by Ronald Knox—plus (when appropriate) melodies which are not Catholic but catholic. "Thus, for instance," he says, "they don't hesitate to use a good solid Bach melody when it fits an important text."

(That is a valuable precedent. With Dr. M. Luther, we have often wondered why the devil should have all the best tunes.)

To go on with Mr. Heywood: "Mr. Diapason's Hymnal does not grapple with the problem basically: the compiler still leaves a lot of the horrible texts and merely substitutes some slightly less swashy melodies here and there . . . If only someone (preferably a good musician who hadn't ever composed any hymns of his own and who had great sense for the dignity of the language) would go through all these things, saving what is good and ruthlessly pitching out the nonsense!"

From Two Musical Consultants

From one of our foremost Catholic hymnologists, whose compositions, editions, and arrangements have been widely published, who is an editorial consultant with our largest firm of Catholic music publishers:

"I was pleased to see your article on hymns in the current THE PRIEST. I wrote *Extension* at the time of that contest, showing that, quite beyond their intention, they had done a disservice through their contest by exposing the poverty of Catholic hymnic taste . . .

"The idea of a commission is one that many have suggested, but at last it has been openly proposed. You might be warned, though, that those non-Catholic official books are subsidized—hence, the low price . . .

"Regarding 'Diapason': when he compiled his hymnal in the 1920's, there was little interest in a revival. He made the financial

plunge single-handed after three or four years of editorial work on the book. What advance there is today is due largely to the impetus from his work . . ."

"There has been quite a 'fuss' about the condemnation of those novena hymns in the new White List . . ."

From the consultant of another publisher:

"Your hit-parade article which we received yesterday was perfect. It represent an analysis of American Catholic Hymnody that ought to convince even the most hide-bound old-timer.

"There is indeed need for a good representative hymnal and maybe this could one day be realized. First of all, such a goal would necessitate the co-operation of the American Hierarchy and would necessitate harnessing the most co-operative and capable Catholic musicians . . ."

Another letter: "I am an organist—a convert to the Faith—and at present a seminarian. I have been at a loss to understand how my fellow-Catholics can be satisfied with the usual pot-boilers, when so vast a treasury of Catholic hymn tunes and words remains untouched (save for discreet 'borrowing' by various Protestant bodies, as you pointed out) . . .

"I shall pray daily that your editorial was only the opening gun of a real campaign, and not just a single shot. Some of us here will remember you and all others who are interested in better music on the Feast of St. Cecilia, with a Mass for your intention."

From Two Priests

From a priest in North Carolina: "Enclosed is a check in the amount of $5.00 for two years' subscription to THE PRIEST. 'Our Catholic Hit Parade' was well worth the price of ten years' subscription."

And, finally, from a priest in Virginia: "I have rarely read anything that I was happier to see in print. I hope and I pray that your article initiates some action toward achieving a hymnal of beauty and dignity. I beg you not to think you have done your part now that you have written that article . . .

"I am convinced of the truth of what you write by several years in the Methodist Church, several more attending the Episcopal Church, and seventeen in the Catholic Church. The real strength of Protestantism lies in the holding-power of its hymns. It would never have survived on hymns of the calibre we use.

"Please do something, Father."

There are other letters, far too numerous to quote.

We can only say, in conclusion, that we are engrossed in the problem. It is a huge venture with many aspects, calling for thought and extensive correspondence. Backed by the prayers and moral assistance of our good readers, we may some day have a standard, official American Catholic Hymnal, perhaps a companion to the Confraternity Version of the New Testament.

The First Mass at Buchenwald

Heroic devotion to the Eucharist

This and following authentic accounts were brought out of Germany by an ecclesiastical visitor who wishes to remain anonymous.

In the concentration camp of Buchenwald there was neither the chance to offer up the Sacrifice of the Mass nor to receive Holy Communion. Even the act of possessing a rosary or a prayerbook was forbidden for a time with death being the penalty if these were found in one's possession.

On Sundays the inmates had to work until one o'clock. There actually were no Sundays and no Holydays. Even on Christmas in 1943 we had to work. How could a priest stand all these things forever unless he could obtain strength through Holy Communion? Would it not be possible to procure this food of the soul? Thus a young Dutch priest asked himself.

The young priest's name is Joseph Spronk of Maastricht in Holland. He had been the only priest in the camp for quite a time. He soon found a good Catholic countryman who had the same ideas—one whose soul also hungered for supernatural food in the distress of camp life. They talked things over and finally arrived at a decision. They must find ways and means under any circumstances to make it possible to celebrate the Sacrifice of the Mass! But how? There were no altar breads, no Mass wine, no chalice, no missal.

The priest asked himself: Would it be somehow possible to take a piece of white bread? Could one not take dried grapes, put them in water and press them? Could one not use this juice for the celebration of the Sacrifice of the Mass? Which was the answer based upon the regulations of moral theology—yes or no? At least it was the juice of grapes, but could it be called in any true sense fermented wine?

The chaplain could not arrive at any decision, and he had no opportunity to discuss his problem with another priest as he was the only one there at that time. So the question remained undecided for him. Then suddenly a solution was brought forward! His Catholic countryman had not been inactive. He had found a way to ask his wife secretly for Mass wine and altar bread. She understood what he wanted.

One day he received a package which contained, among other things, a sealed can with Mass wine and another can with altar breads. But now there was no

chalice to be had. Well, the early Christians did not use any golden vessels for the celebration of the Mass either. Under the present circumstances a drinking glass would do; a little plate could be used as paten; and a handkerchief as the corporal. But how would one get the missal? He knew the Canon of the Mass almost by heart—at least the most essential parts. However, he wrote the prayers of the Canon on paper and also tried to compile the Introit, Collects, Epistle, and Gospel as well as possible.

Meanwhile he thought that they were watching him. He knew that if they should find anything suspicious in the event of a search it would cost him his life. Therefore he had to be doubly cautious. But the Lord, his Guardian Angel, and his patron, Saint Joseph, protected him.

Mass Beneath A Blanket

The next question: Where to find a secret and safe place to celebrate the Mass? There were, of course, no vestments. He found no solution other than celebrating Mass in bed. He did this by lying under the blanket without any movement. The position of his bed was such that light fell from the window on the blanket so he could read the prayers easily. Under these circumstances the first Sacrifice of the Mass was celebrated in the concentration camp of Buchenwald—where they had movies for the prisoners but no room for divine services. But the Divine Saviour did descend into this camp for the first time—a camp which was set up to deprive man of faith and the courage to live, and to drive men to despair and death.

During the next morning he gave his devoted countryman Holy Communion when he met him. The countryman was particularly happy because it had been the anniversary day of his son, killed in the war.

Another question came up: How to distribute Holy Communion among others without attracting notice? The first thing to do was to find men who were reliable and who would keep silent—there could not be a traitor among them or it would cost the lives of all involved.

One other man, trusted by the priest, obtained Holy Communion by receiving It wrapped in a piece of white paper. This man distributed Holy Communion to three or four others (but none of them knew of the others receiving Communion). This way of doing things was absolutely necessary. No one knew how Holy Communion ever came to the camp. Those concerned, whether priests or laymen, gave themselves Holy Communion when they could. One thinks of the early Christians: how they took the Holy Eucharist and distributed it to others. The religious situation at Buchenwald suggested this early Christian period.

Among those who received Holy Communion daily were Frenchmen—wonderful Catholic laymen—some doctors, directors of banks, and professors. One was the brother-in-law of General DeGaulle. (That is why he was there.) Dutchmen also received daily Holy Communion.

More Frequent Celebration

This first Holy Mass was followed soon by a second under better circumstances. The Dutch priest had found a Czech priest in the camp. This Czech priest maintained friendly relations with Czech doctors in the camp hospital. He, too, was enthusiastic about finding an opportunity to say Mass. It was not long until the second priest was able to get one of the doctors' workrooms in which to say Mass. Here Mass was said behind locked doors without vestments and with a metal cup as chalice. While the priest was saying Mass for the first time there was a sudden knock at the door. But as those present had agreed beforehand, everything disappeared immediately; those who would enter would not notice anything out of the ordinary.

The Czech priest, a member of the Order of the Premonstratensians, continued saying Mass in that room from then on. He gave the Holy Species to two or three other priests who in turn would distribute Them.

It once happened that there were no more altar breads. One of the men who had been entrusted with the secret that Mass was said every day came across a box near the garbage can. He opened the box and to his great surprise found it filled with altar breads. They were supplied in this way for some time. Some good Catholic men of the S. S. Corps had procured altar breads from soldiers outside the camp.

My Own Arrival At Buchenwald

This was the situation when the writer of these lines arrived in the camp of Buchenwald in March, 1944. But it was only after months that I was able to contact a priest, and I had to miss Holy Communion just at a time when I needed It most.

Near Pentecost I met a student. This student had previously met a Belgian priest, a member of the Redemptorist Order; they met while digging ditches together. Through the student I met the Belgian who gave me Holy Communion wrapped in a piece of paper. What a joy for me to be able to receive Holy Communion after months without It—and on Pentecost! Now I was privileged to carry Our Lord with me by day and night.

It was lucky that I was never searched. Had they found the Sacred Species on me, I often wonder what they would have done. I am almost certain it would have cost me my life. But the Divine Saviour accompanied me to work and to rest. During the night one had to lay the box with the Sacred Species under the pillow; for all the men's

clothing had to be placed in an open room so pockets could be searched at any time.

In the early morning before four o'clock one had to receive Holy Communion after a short preparation in bed. And this could only be done after one had ascertained if one's bed partner were still asleep. (Two had to sleep together in small beds.) My bed partner fortunately was a Catholic.

I later received Holy Communion during the day at my place of work. I would step aside, make a short preparation, and then receive when I thought no one noticed. Most of my fellow workers were Russians, but after receiving Communion the hard work of the day became easier. We had to work from 4:30 a. m. until 8:00 p. m. Dead tired, one went to bed with the thought that the Divine Saviour was there too.

Twice I was called to the hospital. My first thought was: "I hope I have an opportunity to receive the Holy Species"—which I carried with me in order to save Them from possible abuse. Thanks be to God, each time I was able to manage it. Only daily Communion gave us the strength to carry on under the terrible conditions in the camp. Every day we thanked Our Lord for giving us this supernatural food.

Transfer To Dachau

Things remained the same until one morning in November, 1944. On that morning we were told that the Catholic priests in the camp would have to be transferred to Dachau. There was joy among the forty-eight priests in the Buchenwald camp at that time. Among the forty-eight priests only two were German. Most of them were French; four Belgians; two Dutch; six Poles; and four Czechs.

We knew that in Dachau all priests (there were 1,400) were confined to two blocks, each with four rooms, and that there was the possibility of assisting at Mass and receiving Holy Communion daily. On January 5, 1945, we left Buchenwald with hearts full of thanks towards God Who had protected us so well.

On January 7, 1945, we arrived at Dachau and we were not disappointed in our expectations.

It may be of interest to know that the word "obey," over which there seems to be so much controversy elsewhere, is not mentioned in the Catholic ceremony. The story is told of a marriage in which it was mentioned. The clergyman said to the bride, "Do you promise to obey this man for the remainder of your life?" The bride was quite indignant, and exclaimed, "Do you think I'm crazy?" The very nervous groom thought this was his cue, and answered, "I do!"—Camillus.

Quiz on the American Hierarchy

Mr. Lawrence Donnelly

Notable facts about our bishops

HOW many American bishops have there been since the United States' first Chief Shepherd, Archbishop John Carroll?

Msgr. John Carroll was elected November 6, 1789, to the newly erected See of Baltimore, the first see in the United States—our Primatial See, therefore. The Most Reverend Ignatius T. Glennie, S.J., was consecrated in September of last year as Bishop of Trincomalee, Ceylon, the 599th member of the American Hierarchy. By the "American Hierarchy" we mean prelates who have ruled or who are ruling sees in this country, their auxiliary and coadjutor bishops, American-born missionary bishops, American-born members of foreign hierarchies, foreign bishops who have served in the United States, and other American titular bishops.

Who are the oldest and youngest bishops in this country?

The oldest is Bishop John Lawler, of Rapid City, age 85, born August 4, 1862, followed by Bishop A. J. McGavick, of LaCrosse, 84, born August 22, 1863, and Cardinal Dougherty, 82, born August 16, 1865. The youngest is Bishop Thomas J. McDonough, Auxiliary of St. Augustine, age 36, born December 5, 1911. The next youngest are Bishop Timothy Manning, Auxiliary of Los Angeles, 38, born November 15, 1909, and Bishop John J. Wright, Auxiliary of Boston, 38, born July 18, 1909.

What seminaries have contributed most members to the American Hierarchy?

The major seminaries with most episcopal alumni and the number are: North American College, 75; St. Mary's, Baltimore, 51; St. Francis', Milwaukee, 39; Mt. St. Mary's, of Emmetsburg, Md., 33; American College, Louvain, 32; St. Joseph's, Dunwoodie (Troy), N. Y., 27; Mt. St. Mary's of the West, Cincinnati, 24; St. Charles Borromeo, Overbrook, Philadelphia, Pa., 25; Kenrick, St. Louis, 17; St. Mary's, Perryville, Mo., 13; St. Vincent's, Latrobe, Pa., 13; St. Paul's, St. Paul, 13; St. Bernard's, Rochester, 11; St. John's, Brighton (Boston), 10; St. Patrick's, Menlo Park, Calif., 10.

Foreign seminaries to which Americans are sent to study are: Urban College of Propaganda, Rome (in addition to the students from North American College who were trained there), 35; Grand Seminary, Montreal,

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30; the Gregorian, Rome, 14; the Apollinaris, Rome, 14; Innsbruck, 11; the Angelicum, Rome, 9.

Preparatory seminaries are: St. Charles', Catonsville, Md., 21; St. Vincent's, Cape Girardeau, Mo., 7; St. Gregory's, Cincinnati, 6; Cathedral College, New York, 4; St. Thomas, Hartford, 2; St. Andrew's, Rochester, 2; St. Joseph's, St. Benedict, La., 2; St. Charles', Overbrook, Pa., 2; St. Louis', St. Louis, Mo., 2; Nazareth Hall, St. Paul, 1.

In the Canon of the Mass the priest says that we offer the Mass ". . . pro Ecclesia tua . . . una cum famulo tuo Papa nostro N . . . et Antistite nostro N . . ." Here the Canon changes for one word in 118 sections of the United States, for we have that many dioceses and ordinaries. These changes are for the different first names of our bishops. What are these names and the number of dioceses in which each occurs?

John, 12; Joseph, 10; Francis, 8; William, 8; Thomas, 8; James, Edward, 6 each; Charles, 4; Henry, 3; Gerald, Edmund, Richard, 3 each; George, Vincent, Edwin, Albert, Robert, 2 each; Emmet, Matthew, Urban, Patrick, Karl, Stanislaus, Louis, Philip, Daniel, Samuel, Moses, Peter, Alexander, Bartholomew, Bryan, Walter, Jules, Dennis, Hugh, Aloysius, Lawrence, Emmanuel, Christopher, Duane, Paul, Bernard, Sidney, Ralph, Michael and Mark, 1 each.

What member of the U. S. Hierarchy has lived the longest life?

Archbishop Peter Richard Kenrick, of St. Louis, 1806-1896, who died six months before the completion of his ninetieth year.

Who has reigned the longest in the American Hierarchy?

Again, Archbishop P. R. Kenrick, who ruled St. Louis from 1843 to 1895 and died a titular archbishop. He was a bishop fifty-five years, being coadjutor bishop of St. Louis for two years before becoming the Ordinary of that see.

Who was the youngest man ever appointed to the American Hierarchy?

Bishop Raymond A. Kearney, the present Auxiliary of Brooklyn, who was elected at the age of 32 in December of 1934. For the past ten years he remained among the ten youngest of our bishops.

What is the shortest length of time any one has lived in our Hierarchy?

Bishop John R. Hagan, the Auxiliary of Cleveland, had the briefest life as a consecrated bishop in the American Hierarchy, April 27, 1946, to September 28, 1946.

What living member of our Hierarchy has ruled his diocese the most years?

The Most Reverend Joseph Lynch has that distinction. He has been Bishop of Dallas since 1911. Though Bishop of La Crosse since only 1921, Bishop

Alexander McGavick has been a bishop longer. He was consecrated in 1899.

Have there been any brothers in the U. S. Hierarchy?

Yes, there have been six sets of brothers: Bishops Foley of Detroit and Chicago, Archbishop Blanchet of Oregon City and Bishop Blanchet of Walla Walla, Archbishops Kenrick of St. Louis and Baltimore, Bishops Shanahan of Harrisburg, Archbishop Lenihan of Great Falls and Bishop Lenihan of Cheyenne, and Bishops Espelage of Gallup and China.

All of this is valid as we go to press, but the data are subject to change without notice!—*Editor.*

The Way of an Altar Boy

Being a bit late, the priest hurried out to the altar without consulting the Ordo and was doubtful about which Mass to read. He had to send one of the servers for the Ordo. He motioned for one of the two altar boys to come up.

The one on the Epistle side rose, genuflected at the middle, and went to stand at the bottom of the steps as if waiting for the priest to finish with the book so that he could move it. The priest indicated that the boy should come up to his side. Instead, the boy bowed pontifically and returned to his place.

The priest then turned and told the boy to come up to the altar. With proper observance of all the rubrics, the server finally arrived at the priest's side.

"Go into the sacristy," the priest told the lad, "and on the table where I vested you will see a small black book with gold letters on the front and a red ribbon hanging out of it. Now go and get that little book for me."

"Yes, Father," the boy replied, and bowed, went to the center of the altar, genuflected, and went to the sacristy. Two long minutes passed and still the boy did not appear. Father called the second lad, gave the same explanation. "Yes, Father," said this one, and he, too, disappeared into the sacristy. Another two minutes dragged by and now the priest had no server.

Deciding to say the Mass he guessed was right and hoping that someone from the congregation would come up to serve the Mass, Father was about to start the prayers when the two servers showed up.

Solemnly they came before the center of the altar, genuflected, and took their places. The one on the Epistle side then turned towards the priest and said, "What was it you said to get, Father?"—**The Catholic Digest.**

The Kind Confessor

The benign application of unyielding principles

M. Eugene Boylan, O.Cist. R.

There are very few works of the ministry of a priest in which he can do so much good and so much harm as when hearing confessions. In all his works, a priest must be an *alter Christus*, but hardly ever more so than in the confessional. The Jews themselves in their enmity could not avoid giving true testimony of the attitude of Christ to sinners: "This man receiveth sinners." This should be the ideal and the motto of every confessor.

The qualifications which a priest needs to fulfill this office are many and varied; but if there be any one qualification more urgently needed than the rest, it is that one which makes a priest so Christ-like: the virtue of kindness. No one who approached Our Lord to ask His forgiveness was ever received with anything but kindness. This kindness should be our characteristic as confessors. Without it our work will be hampered in every way. The very efficacy of the Sacrament may be frustrated through lack of the necessary dispositions in the penitent if we are not kind. On the other hand kindness is the key to all men's hearts. If anything can dispose the hardest of hearts, it is kindness.

Yet, unfortunately, kindness is not always evident in the attitude of many confessors. Some confessors seem to regard the penitent as one who has offended themselves rather than their Divine Master. Others seem to regard it as their chief function to upbraid and humiliate the sinner. And there are many other reactions only too often found in confessors, which seem completely contrary to the example proposed by Our Lord when He spoke of the Good Shepherd searching out the lost sheep and laying it on His shoulders to carry it home—rejoicing.

A Trying Apostolate

No one, however, who has sat in a stuffy confessional for any length of time can help having a considerable sympathy for the extravagances of confessors. There are penitents who would try the patience of an archangel. There are those who will do anything except to speak up. Others are so reticent and incomplete in their answers that numerous questions are necessary before the confessor can drag out the information necessary to specify the sin. Others will insist on going into long details about venial sins, and glide over matter far more serious.

The continual strain to hear, to attend, to guard one's replies, is trying enough. But the circumstances of time and place are often far from propitious to pa-

tience. A stuffy box in a stuffy church; street noises breaking in —or perhaps stopping—at the wrong moment; the sometimes unavoidable necessity of getting through as quickly as possible; these and a hundred others can make things very difficult. Fatigue, want of sleep, headache, bodily ills, depression, may add strength to the other enemies of patience. And the wiles of the devil himself, who sees his prey being snatched out of his grasp, cannot be left out of the reckoning.

Union With Our Lord

To deal with all these difficulties and to maintain throughout an attitude of patient, calm kindness, a deep interior life is needed. Mere zeal for personal success is not sufficient; such zeal may sometimes even defeat itself. Close union with Our Lord is what He Himself laid down as the only necessary and sufficient condition for fruitful action. Without this union with Christ, a man may succeed as a psychiatrist, or as a temporal counsellor, but no matter how well endowed by nature, he will never succeed as a true confessor—as a successful physician of souls.

We cannot too often insist on this principle. Divine union is the only way to achieve fruitful action. The work of the ministry is a supernatural work: it can only be done supernaturally by a supernatural agency. Natural talents and equipment may play their part as disposing causes, but they must be used supernaturally. Without this union with God—this supernatural ingrafting in the Vine—there can be no fruit. If we do not abide in Him, we shall bear no fruit, we shall be cast forth, we shall wither in complete sterility. It is of paramount importance to remember this in our work as confessors.

Kind Judgment

Kindness in our treatment must be seconded by kindness in our judgment. Our primary duty in the confessional is to reconcile sinners with God. To do that we have to take cognizance of their offences. Now a man is guilty before God for the sin—as he saw it himself—not as it is described in the text books or as it appears to the calm considered judgment of a theologian. True, we have a duty of instruction where there is error. But even with an instructed penitent, one must always keep in mind the effect of a vague outlook, rather hard to define, that is shared with and borrowed from one's neighbors. It is best described as a weakened sense of sin. Theoretically one knows this action is sinful, a serious sin, etc. Still, in the decision to perform the action, one's views are unconsciously affected by the current outlook of one's fellows. People, good people, do this; it can't be *so* bad!

We do not intend to approve of this attitude; it is of course to

be deplored. But it is there; and it may give the confessor an excuse—or rather a reason—for being lenient and indulgent in his judgment of the subjective guilt of the penitent. Readers of Fr. Keating will remember how he insisted on confessors going to the classical authors for theological principles, to the most recent and most lenient writers for their application, and how he qualified even those applications by the lack of this sense of sin, nowadays so widespread, which should make such a great difference in the outlook of the confessor today as compared with that of the confessor of fifty years ago.

The point can only be hinted at here. It is mentioned merely to indicate how a confessor can, and we think should, modify the more harsh judgment of earlier writers whose days were passed in places and times in which the sense of the malice of sin was strong and effective. We repeat, the confessor has to deal with the sinner's offense as the sinner sees it. Anything that interferes with his judgment, interferes with his responsibility. It is of course true that one has to try to restore that sense of sin. Sometimes perhaps where the lack of it is peculiar to an individual, drastic tactics may succeed—although we personally would not like to take the responsibility of using them. In the long run, they give the penitent a wrong concept of Christ's living mercy. But where the outlook is widespread, such a policy is fatal and really unjustified.

The Priest Is A Mediator

The point is that a priest is a bridge or—if you prefer it—a bridge-builder. He has to mediate between God and men. He has to reconcile this man to God. He gets God's teaching from his theological training, but he has to be prepared to enter into the views of this particular individual sinner. He cannot merely dogmatize in a general way, blandly —or angrily, perhaps—indifferent to the special views and difficulties of this particular penitent. He must use sympathy and understanding, tact and kindness. He cannot expect the penitent to see his sins as a trained theologian sees them when in the austere calm of his study.

The penitent lives in a world of passion and prejudice, of thoughtlessness and activity. He is surrounded by incitements to passion and to sin. He is carried away by the rush of circumstances, the tempo of the times, the shrieking shallowness of modern thought. Granted that one must help him to overcome all that, yet one must remember all that is there to be overcome. It cannot be ignored or harshly rejected.

It is by their failure to make some attempt at seeing the penitent's point of view that so many confessors give the impression that the Church is unreasonable in her demands, that her

burdens are unbearable. Our Lord's yoke is easy and His burden light. We blaspheme Him by making it otherwise.

Two things are necessary to avoid these rocks. One is an understanding of our penitent's outlook and circumstances, or at least, a realization that we don't understand and a readiness to make allowances for the effects of the un-understood factor. The other is a wider reading of moral theology than a single text book affords. Nowhere is the "man of one book" so dangerous to souls as in the confessional.

The Book —!

How often do we meet a priest telling us: "But the book says—*semper est grave.*" The book! No one author can be dogmatic about anything but principles. Men differ and their circumstances differ; and these differences often mean that the results of the application of theological principles to particular cases will be different. At least, if we are probabilists, we should give the penitent the benefit of authors' differences. One book cannot enable us to do that. It is essential that a confessor should bear in mind the different views of some representative authors on current matters of conscience. It is further necessary that he take into consideration the considerable change that has taken place in customs and, as a consequence, in the normal reactions of human emotions, etc., to incitement.

We think, too, that confessors should realize the widespread recurrence of nervous conditions—neuroses of various types—which may sufficiently interfere with the psychological factors necessary for grave subjective sin. This is highly important in dealing with habitual sinners. In fact, it is a point for the discussion of which a whole book would be necessary. However, to show how extensive the effects of such conditions can be let us quote the words of the General Secretary of the Liverpool Area of the Discharged Prisoners' Association: "80% of men and women sentenced to terms of imprisonment today are not completely responsible for their anti-social activities by reason of varying degrees of mental deficiency. The other 20% alone can be justly accused of sin and crime" (cf. *Eng. Cath. Times:* 29 Aug. 1947).

Beware, Unnecessary Strictness

We have wandered somewhat outside the scope of the articles which are concerned with the priest's spiritual life rather than his professional activity. But we have felt it necessary to discuss this particular phase of his professional work, lest a sensitive conscience might dictate unnecessary strictness or rigor in the confessional.

One other point is essential. There must be no professional jealousy or rivalry in regard to penitents. Deliberately to seek popularity or personal success is dastardly in a confessor, for it interferes immediately with his freedom of action and judg-

ment in the sacred tribunal. Some priests, despite intense spirituality, will have to bear the cross of lack of popularity as a confessor—often through no fault of their own. By accepting this cross as Christ accepted His they can achieve untold fruit in souls. Some one else may reap the harvest—they however have done the sowing of it.

But these are exceptions. A deeply spiritual man will nearly always be a successful confessor —for one cannot be truly spiritual unless one abides in the vine which is Christ; and that is the principle of success.

A Good Substitute

Devotion and loyalty to the Blessed Virgin Mary is one of the most potent though less publicized reasons for the sparkling success of the Notre Dame football teams. Every game is dedicated to the Blessed Mother and just before "the kickoff" the Fighting Irish squad forms a huddle on the sidelines and recites the Hail Mary.

All of which brings to light a humorous story which Johnny Lujack, superb quarterback for the Irish, often tells his friends.

The story concerns the nuns in a certain convent who always keep a small statue of Our Blessed Lady on top of the radio on the Saturday afternoons when the Fighting Irish are playing.

On one particular Saturday the Irish trailed 6—0. Soon the score mounted to 13—0. At this point, one of the nuns remarked:

"After all, we wouldn't expect the Blessed Mother to know about football."

And then she tactfully removed the statue of Our Blessed Lady and gently replaced it with one of St. Joseph! Notre Dame won.—**Victorian.**

The Purpose of "Hard Luck"

And some, not knowing that they are Christians that they may hope for a life to come, as soon as they are alarmed by temporal ills, imagine that Christ has forsaken them, and that they are Christians to no purpose; for they do not know that the reason for their being Christians is that they may conquer the present, and hope for the future;—that what God has promised is not of this life or this earth; that all these trials must be endured, so that we may receive and secure what God has promised us in eternity.—**St. Augustine.**

Faith to Face With Heresy

Patrick O'Brien, C.M.

Street preaching helps the seminarian

"MANICHEISM, Jansenism, Arianism, Adoptionism, Gnosticism, Catharism . . ."

Old stuff. Dull stuff. Dead and buried and decomposed stuff.

That's what you think when you're boning it up in your seminary room, or droning it off in the classroom.

"Albigensianism, Monophysitism, Monothelitism, Eutychianism, Nestorianism . . ."

Dusty, antiquarian rubble, stiff with the ages and smelling of mausoleums. Meaningless in the modern world, of course.

Of course, of course—unless you happen to try your hand at street preaching. Then suddenly it comes disconcertingly alive.

You're standing there in the motorized mission, blinded by the floodlights and petrified with stage-fright, but managing somehow to give some kind of talk, when—

Suddenly that precise little voice comes out of the audience —that voice that was made for heckling—and it whips you around the ears with the arguments of heretics whom you had thought safely entombed for centuries. And in the back of your head you know that the unanswerable answers were given long ago by the Augustines and Jeromes and Thomases; but for the life of you you can't think what they were. You've forgotten them.

The truth is, you never knew them. They were never a part of you. You memorized them as a small boy memorizes a poem, with the subconscious intention of forgetting once the emergency of examination is past. That was the point of the memorizing . . . the whole point.

Only now you realize that it wasn't. The small precise voice nags at you. It torments you with Berengarius. It flicks your mind with cannily-distorted history. It lifts and twists Biblical texts, and bores them in to you.

"The Virgin Mary," it says, perhaps, "admitted she was a sinner and needed a Saviour." And it quotes triumphantly at you: "My spirit rejoices in God my *Saviour*." Why, it asks—while the crowd nods approval—why, then, do you honor her?

You enter into a long and involved explanation. Not until much later, after you have read the Magnificat with furious attention, do you realize that you had an intellectual hammerlock on the fellow. If only you had carried on the quotation:

"And behold, henceforth all generations will call me blessed."

Father O'Brien writes from the Vincentian Fathers' House of Studies at the Catholic University.

Then you could have asked gently:

"Do *you* call her blessed as we do?"

But you didn't know the Magnificat that well—not so that the phrases came leaping picture-like into your mind. You resolve that from now on it will be different . . .

All of which is simply to say that street-preaching is good for the people, but it is even better for the priest. And it is best of all for the seminarian.

The Setup With the Vincentians

For every priest on the rural motor missions operated by the Vincentian Fathers in Missouri and Texas, there are two seminarians. The three together comprise a "unit." As a result, entire classes of seminarians reach ordination with a full summer of street-preaching behind them.

They reach it with something else. In the intellectual arena they have learned humility. They have learned attention. They have learned to hear what the other chap is saying. Above all, they've learned what they need to be good priests, and how desperately they need it.

There's a new attitude toward their studies when they return to the seminary. An aliveness. An alertness. An electric interest and concentration. Now they know that preaching to a somnolent congregation that agrees with everything they say is one thing. Talking to critical and even antagonistic audiences is another.

It's an awakening experience to wrestle with the great heretics. And that's what these men find themselves doing. In almost every audience there's somebody who comes armed with ammunition from the long past that is not yet dead. The priest or seminarian who tangles with him had better have his intellectual muscles in good trim.

He'll meet everything from hard-shell Baptists to indifferentists to modernists to men who are honestly and unprejudicedly seeking truth. And no matter how much he teaches, he learns more.

From the very beginning, he learns not to take questions at their face value. He and the other fellow are talking different languages. The questions come across chasms of misunderstanding. The first thing to do is to find out what the man —or the woman—really wants to know. It's a humbling experience to discover that you've been talking for ten minutes, explaining something for which no explanation is wanted, and totally missing the real point at issue.

All this time, the realization is growing on the young seminarian that hereafter he'd better read the fine print in Herve and Tanquerey. And he'd better develop a burning zeal and a bottomless capacity for work. Because he knows now that the

harvest is ripe, but it won't be gleaned by workers who wield clumsily the sickle of truth.

The mention of our "Question Box" brings up the point that, in the West, at least, we have found it more practical to solicit written questions—thus largely eliminating verbal questions direct from the audience.

The seminarian's experience on the motor mission begins, then, with two "set" speeches. These are followed, the four other days of the week, with "question boxes." It is not very long before the young street-speaker is hoping that everybody has forgotten his first few appearances.

In the glare of the floodlights, he suffered horribly from stage-fright. Gradually he conquers it. He begins to hear himself speaking. What he hears gives him the horrors. He appeals to his companions—especially to the priest in the unit—for guidance in improving his delivery, in smoothing his style, in bettering his arguments.

Tutoring by Questions

In the question-box period, he learns to think on his feet. He discovers that he must concentrate on the question; really read what the other fellow means. He must probe for its real significance. He must restate it so that they know what they're talking about. He's tried in advance to cram himself full of facts; but now they must be delivered almost extemporaneously, pithily, briefly, tellingly.

The answer must be courteous. Above all, courteous. He must so steep himself in Christian charity as to scorn the opportunity to score off the other chap. He must be exact. And if possible, he must spice the dessert of his replies with humor. It is the witty, as well as the soft answer that turneth away wrath.

The seminarian discovers some surprising things. He sees values and meanings in the Faith which had escaped him. He meets everywhere he goes, the question, "Does the Catholic Church want me to be saved?" The youthful temptation to exclusiveness and stand-offishness begins to leave him. The universality of the Church bulks larger and larger in his mind. He becomes aware of the desperate need of all men for the whole truth. He feels their blind gropings for the Faith which they do not know that they want. He begins to love them as a shepherd loves his sheep.

To his astonishment, he perceives that the sheep instinctively know him for a shepherd. Even among deluded folk who associate the priesthood with Maria Monk and the sale of indulgences, there is an unconscious reverence for the Roman collar. They attach to it a dignity and importance which he would not have expected. And for them, the seminarian is the Church. The Faith gains or

loses by his behaviour. The priesthood becomes in their eyes what he is.

He must then be both gentle and firm; yielding and adamant. He must concede everything that can be conceded, but he must not by one drop dilute the truth. He must manage to be a friend without ever letting pass unchallenged any error about the Faith. He becomes tolerant, kindly, courteous, but unshakable. He must somehow become acceptable to folks who have heard that priests have horns and cloven hooves; and he must do so without compromising one jot or tittle of God's revelation.

The Apologetic of Human Relations

What the young seminarian is doing—as he sooner or later realizes—is taking an intensive course in human relations. He discovers that reason alone often isn't enough. For many of those he meets, religion is a matter not of mind, but of emotions and desires. He must learn to lead people from the one to the other. He keeps a diary; and therein he records the stock complaint that those who heckle him will stop when they see that they are cornered, and then will take refuge in evasion—or, in the case of one doughty ex-minister, in a blanket denial that he had said any of the things he had said!

Not the least entertaining experience is that of listening patiently while you are overwhelmed with a carefully marshalled army of arguments—all perfectly orthodox. The trick then is to bring the questioner to the realization—without his losing face—that on his own showing he ought to be a Catholic. It is always a shock to any debater to discover that he has been making his opponent's points for him. To show him that, without making him seem a fool, calls for the kindliest Christian finesse.

Sooner or later, the young seminarian makes the discovery that there are very few anti-Catholics. It is rare to meet anyone outside the Church who knows enough about the Faith to hate it. What the average rural American is opposed to is not the Church, but the caricature of it in his own mind—a caricature to which Catholics would be even more opposed than he is. Not much time in the motor missions is required to bring home forcibly the truth of Chesterton's remark that few hate the Church, but many hate what they *think* the Church is. The misinformation about our beliefs is mountainous. This misunderstanding of them is titanic.

But the thing that most humbles and enlightens the street-preacher is his observation of the workings of God's grace. Once a young man discovers, to his astonishment, that he has unwittingly been an instrument in God's hand—and a very clumsy instrument at that—he sees things new. Perhaps he was

walking through the audience one night, distributing pamphlets and casually answering questions; and one of those casual remarks may have turned the course of a life . . . an immortal life. It is a chastening experience.

Priestly zeal grows in these fields. And nowhere is it better watered than in the country parishes where the seminarians see aging pastors cheerily ignoring poverty, bad housing, indifferent results, human weaknesses. At the altar of a cold, damp, frame church, or in the bare little parlor of a worn parish house, the young seminarian sees the model on which he comes to realize that he must form his own character. Men are still going forth without scrip or staff, and conquering first themselves, and then others for Christ.

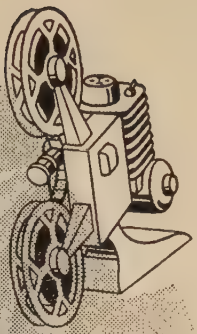
The frilly ideas about the priesthood have pretty well evaporated from the minds of the seminarians by the time they return for their final studies. Upon ordination, they go out across the nation to a thousand posts, carrying with them not only what they have learned as street-preachers, but also an enthusiasm that is bound to propagate the work. As the Rev. Dr. Charles Hart, professor of philosophy at Catholic University, expressed it, the work of the Catholic Evidence Guild is more than apologetic. It also trains "hundreds of seminarians in street-preaching technique" and instills "a pioneering spirit that will do much to spread this great lay movement in America."

A Filthy Obex

The truth of the matter is that the Germans have acquired an abiding dislike and scorn for the Russians for the simple reason that the latter are not housebroken. From Stettin to Silesia, along and behind the iron curtain, the Russians have exercised their natural functions with so little modesty, not to mention cleanliness, that the Germans have been revolted.

The Red Army soldiers, straight from the primitive habits of the steppes, have literally littered the streets, sidewalks and houses of the formerly immaculate East German towns and cities. Many a parlor became a veritable "cloaca minima" to the ineradicable horror of the "hausfrau." The Germans cannot ever forget this experience.—Frank C. Hanighen in **Human Events.**

A gentleman is one who thinks more of other people's feelings than of his own rights; and more of other people's rights than of his own feelings.—Matthew Henry Buckham.



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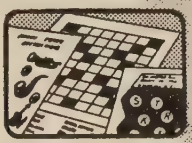

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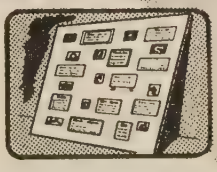

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Smith vs. Dallmann
or
The Bible vs. Luther

Lon Francis

Smith Presents True Catholic Teaching against its Flagrant Misrepresentations

DALLMAN:

THE Bible teaches that a clergyman may be the husband of one wife, 1 Tim. 3:2, and calls forbidding to marry the doctrine of devils, 1 Tim. 4:1-3.

The Pope teaches this doctrine of devils, forbidding his clergy to marry, especially since Pope Gregory VII, 1075.

SMITH:

This is about the worst sample of the "distortion of the Scriptures" (2 Peter 3:16) that has ever come to our notice.

But even my opponent observes: "a clergyman *may be* the husband of one wife." That certainly did not justify the conclusion that a clergyman *"must be"* the husband of one wife.

Those who appeal to the Scriptures must be consistent enough to collate one text with another. If Dallmann had done this, he would have found the same St. Paul, speaking of marriage, saying (1 Cor. 7:7-8): "I would that all men were even as myself." He would have found him saying (Ibid. 25, 38): "He that gives his virgin in marriage does well; and he that gives her not does better." Two verses later Paul writes: "But more blessed shall she be if she so remain, according to my counsel—and I think I also have the spirit of God."

What St. Paul writes to Timothy was suggested by the teaching of Nicolaitans, who taught that "the use of marriage came from the devil, and also that the devil had created certain meats."

St. Paul would have been very inconsistent to teach Timothy that the clergyman must be married while he himself, a clergyman, remained unmarried.

The best exegetes, from Apostolic times on, have interpreted St. Paul to mean that no one should be raised to the Episcopacy who had been married *more than once.* The emphasis is, therefore, to be laid on "one," and not on the word "wife." There is no rule in the Catholic Church forbidding one who had been married to become a clergyman.

Paul gives a very excellent reason why those consecrated to God should not be married when he writes: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he

that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided" (1 Cor. 7:32-33).

But what has Christ Himself to say about it? When some of His disciples expressed a dislike for his teaching concerning divorce, and said: "If that be true it were better not to marry at all," Jesus answered them: "All men take not this word, but *they to whom it is given* . . . there are enuchs who have made themselves enuchs for the Kingdom of Heaven" (Matt. 19:11-13).

What is implied by Christ's words: "Verily I say unto you, there is no man that has left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive much more in this present time and in the world to come life everlasting" (Luke 18:29-30)? That text not only justifies, but makes very attractive, the life of religious in the Catholic Church.

Sometimes against the practice of the celibacy of the clergy, Protestants quote St. Paul's words (1 Cor. 9:5): "Have we not power to lead about a sister, a wife, as well as the other apostles, and as the brethren of the Lord and Cephas?" But that text must be collated with the ones quoted above, because how could St. Paul, who had no wife, have the power to "lead one about"? The whole context shows that the correct translation of the Greek should read: "Have we not power to lead about a sister, a woman, as well as the other apostles, etc." St. Paul was speaking about his use of women in his apostolic work, and many Protestant sects give to them the name "Deaconess," for they certainly were not wives of the Apostles.

In the very context St. Paul points out that the ministers of the gospel should "live by the gospel"; that even as ministers they have the right to eat and drink, and the right to a sustenance, the right to receive sufficient food for the women who helped them.

Why does not Dallmann quote St. John (Rev. 14:3-4) where, speaking of virgins, he writes: "These are they who were not defiled with woman, but they are virgins. They follow the Lamb whithersoever He goes. These were purchased from among men, the first fruits to God and to the lamb."

Voluntary celibacy was followed by many who were instructed by the Apostles. St. Ignatius of Antioch, the second successor of Peter in that See, on his way to martyrdom sent greetings "to the virgins of Smyrna" (Ad. Smyrna 13-1).

St. Justin Martyr, who lived in the early second century (1 Apol. 14:2), speaks of the great number of Christians who are practicing celibacy.

Tatian, also of the second century, writes about the purity of

the Christian ascetics "whose bodies are spotless by perpetual virginity, who live a celibate life for the sole purpose of uniting themselves more intimately with God" (Orat. ad Graecos 33).

It were strange if many of the *laity* practiced virginity in order to serve God more closely, and their clergy did not do that much. Understand, there was *no law of celibacy* in the Church at that time, but it was a counsel of Christ and St. Paul, and the clergy, of all men, should follow counsels.

The Council of Elvira

Dallmann would convey the impression that the clergy generally were married until the time of Pope Gregory VII in the year 1075. As a matter of fact celibacy became a law at the Council of Elvira in the year 300, some years before the Church was actually given her freedom under Constantine. Prior to that no one became a clergyman who was not willing to give up his life for his faith, and a family would have stood in the way of such a complete dedication to Christ. By the time of Leo the Great (440-461) the law of clerical celibacy was in force throughout the West. Even in the Greek Church Deacons were not permitted to marry unless, before their ordination, they declared their intention of not leading a life of celibacy.

What Dallmann does not tell his readers is that the Catholic clergy of the Oriental Rites are permitted to have wives if they had been married before they became priests.

The law of celibacy, therefore, is ecclesiastical rather than directly divine, but no Christian-minded reflecting person would find any fault with a Church discipline which would make very meritorious whole-hearted service to the cause of Christ. Certainly a clergyman who has no family, no dependents, will take greater risks to wait on the sick and dying amid pestilence and fires. He certainly is able to do more in a missionary way when it is not necessary for him to move his wife and family about with him.

Pope Gregory, to whom Dallmann refers, along with other Popes, only reiterated what had been promulgated previously by Popes and Councils, and Gregory did it because he lived in an age when concubinage was not uncommon even among the clergy, because they, and even Bishops, were, for the most part, appointees of civil rulers rather than of the Church.

The advantage of celibacy in the priesthood is clearly proved by the difference between the accomplishments of the Greek Catholic and the Roman Catholic clergy. The former, largely married, have always had the problem of supporting a family, of having worries because of sick members, and to use St. Paul's words, "of being divided" between the temporal interests of their families and the spiritual welfare of their congregation.

N. O. D. L. Notes

Bird's-eye view — *Mr. William C. Smith*

EACH year at this time, it is the custom for all of us to take stock of the year just passed. Among the high-lights of last year's NODL work were the following items:

It was found that on the whole the textual contents of the magazines reviewed have shown some improvement over previous years. This applies chiefly to the less expensive magazines. In some cases, the so-called "slick" paper quality of magazines have started running articles and stories of a somewhat downward trend.

The advertising columns of many magazines have also, in many cases, deteriorated. There are the sex-hygiene books, and others of a similarly unsavory character. Many of the magazines, however, have shown a willingness to cooperate in omitting these objectionable features.

Another trend noted during the past year is the fact that apparently women readers are less interested in the stark confession type of story than they used to be. In fact, the Macfadden Company, publishers of *True Story* (the first of the confession magazines), and *True Experiences* and *True Romance*, are changing the policy of these magazines to omit the true confession type of story and they are going in for third-person, fiction, articles and general picture stories.

The Fawcett Publishing Company some time ago made a similar change in its confession magazine, now called *Today's Woman.*

We feel that this change of magazine policy is in some measure due to the work of NODL in raising the tastes of the reading public—a change which has been reflected in the magazine field itself.

Special interest in the work of NODL was manifested in the following localities: Utica; Chicago; Prince Albert, Saskatchewan; Prairie du Rocher, Illinois; Dayton; Joliet; and San Antonio.

In the latter city, 40% of the parishes have NODL units and the Archdiocesan Headquarters of the Catholic Action Council of Men sends out monthly the List of Magazines Disapproved by NODL for the use of local visitors of newsstands.

Legislation on censorship is pending in the Illinois Legislature and many prominent Catholics have testified before the hearings.

Through the efforts of the Washington Office of NODL, Dr. Edward A. Fitzpatrick, President of Mount Mary College, Milwaukee, was invited to participate in a broadcast on the subject: "Should Books be Censor-

ed?" on the People's Platform Program of the Columbia Broadcasting System.

All in all, the work of NODL has progressed satisfactorily during the past year, but still more cooperation is needed from the reviewers of magazines.

JULIE - - - Or Housekeepers Are Hard To Get

"...and don't feed the animals!"

Magazines Disapproved

BY THE

National Organization for Decent Literature

January, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, D.D.

In a secular magazine, "The Nation," lately it was said that the Catholic Church intereferes too much with medicine. The Church has no place in this field, says the author.

The Church does not interfere with the scientific side of medicine, but is interested only in the *moral* side of medical practice. The same is true regarding *social* and *economic* matters.

The article in question, of course, shows no belief in *absolute right and wrong*. It follows expediency, the popular demand, and the legislature. For us Catholics the principle holds: We may never kill one, even a living fetus, in order to save another. Evil must not be done that good may come of it. This severity has enabled medical men to find other safe ways of procedure.

Theologians have differed on the solution of some problems because of imperfect knowledge of the *facts*. Once the facts are ascertained, there is no great difficulty in applying principles. Have physicians always known the facts? For example, if an organ such as a fallopian tube with a fetus is really *pathological*, it may be removed. Some thought for a while that it was not *pathological*.

The answer of Rome in 1902 refers to *direct* removal of the fetus. Modern authors find that it is only *indirect* killing, because of grave disease in the tubes. There is no refusal to accept the decree of 1902. There is much difference ethically between *direct* and *indirect* killing. Suppose innocent persons are in a fort, and during a just war the General orders the destruction of the fort after warning the civilians to leave. They refuse. May he not destroy the fort? Compare this with the deliberate shooting of prisoners of war who are defenseless!

A mixed marriage took place before a minister. The Catholic husband allowed the Protestant education of the children ranging in age from five to eighteen years. The wife will promise Catholic education for future children, but not for those already born. The husband is in danger of death. What can be done?

If a pact regarding education was made before the marriage or at the ceremony, the Catholic incurs excommunication (C. 2319). But this supposes a true marriage not a civil one (Cappello, *De Censuris*, n. 370). The promises *per se* refer to children *to be born*, not to those *already born*, although there is a grave obligation in conscience to have these also raised as Catholics (Holy Office, Jan. 16, 1942). It seems that the dispensation

would be valid even when the parties made no promise regarding children already born to them (*Clergy Review*, June, 1942, p. 283). If the children refuse to be Catholics, the parents can only exhort (Holy Office, April 21, 1938). A *sanatio* by virtue of the Indult of the Holy Office to American Bishops cannot be granted in this case. It *seems* that a simple dispensation with renewal of consent could be given. If the Catholic is in danger of death and properly disposed, he may be absolved even if the marriage is not validated.

A priest friend says that when a couple come in for marriage and threaten to marry before a civil judge, he may assist at the marriage even if he does not know them, in order to avoid the celebration of a civil marriage. Is this correct?

No, it is not correct, since the Holy See requires investigations and permissions (S.C. Sacr., June 29, 1941; S.C. Sacr., July 4, 1921). The decree of July 4, 1921 explicitly rejects this reason advanced by your friend. Bigamists, etc., come in to the priest to be married. Can we assist at their marriages?

May a Catholic priest assist at the marriage of a non-Catholic couple?

Not without an Apostolic Indult, and then under certain conditions, e.g., no previous valid bond, impotence, no scandal, etc. (Holy Office, July 25, 1917; Bouscaren, *Digest*, II, p. 333; Canon 139).

My assistant comes in very late. What can I do?

Talk to him; then if there is no obedience, report him to the Bishop. In some dioceses the latest hour is 11 P. M., as a general rule.

A priest does not record Baptisms for months. What is the Law?

It is very wrong to postpone. Record right away, the same day. Twenty years hence people will ask for a record, and we can easily forget. Write plainly if you expect it to be easily read later (C. 777 "sine mora").

If an operation for appendicitis is urgently indicated and the woman is pregnant—the child, three months old—may the doctor operate?

Yes. It would be *indirect* abortion, not *direct*, if abortion happens.

May a confessor absolve from the censure of excommunication for direct abortion?

Yes, if his diocesan faculties allow it. If not given in the faculties, he can absolve in danger of death (C. 2252) and in urgent cases according to the norm of C. 2254.

It is no great thing to be humble when you are brought low; but to be humble when you are praised is a great and rare attainment.—**St. Bernard.**

"What Can a Guy Do?"

Dennis J. Geaney, O.S.A.

A schoolboy asks a question.

JOE with a disgruntled look raised his hand to ask a question. "What can a guy do? Everything he does you say is wrong." It happened in our third year religion class. We had treated quite thoroughly the sixth and ninth commandments with their particular problems, such as dates, company-keeping, movies, kissing, and so forth. Now we were on the seventh commandment, and in particular we were treating the problem of gambling. I had taken the last prop from under Joe.

I had treated purity in a positive manner. Continually I had illustrated how wonderful is God's plan for reproducing the human race in order that heaven may be peopled and God glorified. That master plan of God outlawed "petting," and "going-steady" while still in high school. It put restrictions on dates, movie-going, and other legitimate forms of recreation. Putting curbs on gambling was the last straw for this lad. What was there to live for? "What can a guy do?"

The answer is simple to a priest. True happiness is found in living a Christian life. I dared not give this answer to Joe. It would be only heaping coals upon the fire. "Christian life" to him would be only an empty phrase, a religious formula, and an easy way out for the teacher. To explain in his language what Christian life meant would take hours of patient explaining. I congratulated him for his good question as the depth of it was penetrating my mind. I don't remember how I answered it. I feel sure that even my tone of voice admitted defeat.

Father Geaney teaches at St. Rita's High School in Chicago.

Religion a Negative Influence?

I thought about that question after school that day. A defeat it was, but not a personal one. It was the defeat of religion classes. The defeat that every religion teacher confesses. One might dismiss Joe's question lightly by saying that it is a natural reaction to the study of the commandments. Commandments are things that by their nature restrict and bind. Rules make life dull and drab for a high school boy who feels these new creative powers impelling him physically to sin. But did not Christ come that we might have life and have it more abundantly? Christ's life in us should manifest itself in a joyous enthusiasm for the things of Christ. The pity of it is, that Joe's attitude is more universal than we might care to admit.

Why does Joe react this way? Why doesn't he accept a Chris-

tian life as something normal? Joe has Catholic parents. He is baptized and confirmed and is at least a monthly communicant. He has had eleven years of formal religion classes. When the bishop sealed him with the Holy Spirit, he was told he was now a warrior of Christ. He probably heard *ad nauseam* that religion is something positive, a life to be lived. Practically, Joe looks upon it as a negative influence upon his life—a matter of avoiding mortal sin. To Joe, it is not a life but a code of prohibitions.

Psychology tells us what happens when our chief aim is to avoid something. We are going to hit it square in the middle. Football coaches don't tell their men to keep the opponent from scoring. They tell them to go out and get the ball and pile up the score. Alcoholics Anonymous do not lecture their members on the evils of drink. They keep sober by trying to help others keep sober. Religion as the avoiding of evil means, sooner or later, a partial or complete failure as a Christian. A negative or legalistic attitude toward religion should alarm us.

But how are we going to make religion positive? Certainly we talk enough about it in class. We have two new excellent series of religion texts that incorporate these ideas. Let us not cast stones at our priests, brothers, and sisters who teach religion. Talk to them about their religion classes. You will be amazed at their interest in their subject. The author of *The Scandal of Catholic Education,* in the May issue of THE PRIEST, placed the blame on the teaching. This is an over-simplification and a lack of appreciation of the good that is being done by Catholic Education. And to top it all he offers no solution. There is an answer. It is neither simple in presentation nor easy in execution, but an answer it is.

Our Institutions Are the Roots

Any good solution is only the result of a good analysis of the problem. And the problem is not so much in the classroom as in the world in which Joe lives. In the classroom Joe studies his religion; outside the classroom he lives contemporary paganism. Let's be realists; High School Joe is very much a product of his environment. The institutions of modern pagan society have formed and fashioned his thinking. In a thousand subtle ways this has taken place. Movies teach him that the *summum bonum* is an easy living and fast stepping. *Reader's Digest* is his bible—making success and science his over-lords. Advertising peddles its paganism all day long on the radio, streetcar and the daily paper. To illustrate, every time advertising portrays a family it is mother, father, one boy, and one girl. It might be possible to immunize oneself to some extent from these artificial and pagan

portrayals of life. However, the mores of the community in which we live, we cannot ignore. Joe adopts unquestioningly the bitter race prejudice of his locality. After school Joe does the things other high school boys do. Unfortunately, many of the things at work and play do not square with our Christian code of morality. Refusal to participate means isolation and exclusion from the gang, so he goes along with them and squares things with God for the first Friday of the month. At school Joe does not try to organize things to help his fellow students because he feels himself alone—and why bother. What can *one* fellow do? He does very little studying because no one else does. The religion teacher may lead him to question contemporary society, but who wants to avoid it, if such a thing is possible, by living a hermit's life in a big city? The herculean task of changing the world never occurred to him. Joe had a good question: "What can a guy do?"

The Answer

Here is what High School Joe can do if some priest is willing to help him. Joe's life is shaped mostly by the mentality of those with whom he associates. Of all his pals there are a nucleus who do all the thinking for the gang. We call them leaders. If Joe is not a leader then Jim, the big wheel, is the lad with whom the priest must start.

Jim must be shown that there is a problem. The problem of living a normal Catholic life in a pagan world. Is he going to let his pals drift from Christ and His Church and not do anything about it? While the problem is that simple to us, you have to present the matter to Jim in a way he can grasp. When Jim has accepted the challenge to do something about this unhealthy situation, he is shown the technique, the method that has been tried the world over and found successful. First, Jim has to get the other leaders. He has to build an organization of sure-fire leaders. If all the leaders of a community are working on a community problem, it can be solved. Each leader has to form a team—fellows who are not leaders, but who will follow willingly. If Joe is not a leader, this is his place.

With his technique of an inner circle of leaders called a leaders' group and followers called team members, what school cannot be changed with time? One problem at a time is taken. They observe it from every angle. Then they compare the facts with the way things should be in a Christian picture. Finally, they agree on how they should attack the problem. The following weeks they make reports on their concerted efforts. When they have the situation under control, they move on to the next problem.

But where does religion come

in? The world's greatest leader is Christ. We study His technique from the New Testament. We apply it to our school problems. In the religion class the Good Samaritan is a story one studies; in a leaders' meeting it is a living reality. Each leader can find members of his gang who lie half dead, struck down by mortal sin, and robbed of divine life.

He becomes a Good Samaritan by his little services to these fellows and by the group's big projects directed to give the whole school a Christian atmosphere that safeguards the divine life of the students.

Baptism and Confirmation come to have meaning in a student's life when he becomes an apostle. He realizes that these sacraments give him a share in Christ's priesthood. The Mass becomes the focal points of his activity. Frequent partaking of the bread of life gives him the stamina for the "pastoral work" he must do with the gang. Gradually lay apostles are formed by this work. Sanctification comes in and through their work as lay apostles. Religion now becomes a joyous service of God and fellow man, not a heavy yoke of don'ts.

The Y.C.S.

I have been outlining briefly the technique of the student lay apostolate which began in Europe during the reign of Pius XI. It can be used in grade schools, as well as high schools and colleges, public schools as well as Catholic. Don't begin if you are not interested in hard work and willing to suffer initial failures. If you think it is impossible to make apostles out of ordinary high school boys, take a trip to the Y.C.S. (Young Christian Students) headquarters, 3 East Chicago Avenue, Chicago, Illinois, and meet some, or write for some of their publications. If you think there is a better way of making religion vital, please write about it. If your method is better we'll scrap ours, and adopt yours. We are using this method because Pius XI recommended it in such language that he seemed to think it was the only method for our times. And besides we have found it successful.

Blessing the Sneeze

The universal custom of saying "God bless you" or "Gesundheit" upon hearing someone sneeze is said to have arisen in the time of St. Gregory the Great. While he was Pope, a great plague swept over Italy, and repeated sneezing was one of the signs that an individual was about to be seized by the disease, which in very many cases proved fatal. The saint instituted a short benediction to be said whenever anyone began to sneeze in this way.—**The Liguorian.**

Sermon Suggestions

✠ *John F. Noll, D.D.* *For the month of January*

The Law Of Tithes

JANUARY 11

A law with which God required strict compliance but which was not included in the Ten Commandments delivered to Moses on Mount Sinai, dealt with the support of religion in the Old Law. It is known as the "Law of Tithes."

(1) In demanding that the Hebrew people pay to God "the tenth part of the produce of the fields, of the fruits of the trees, and of the first born of oxen and of sheep" (Lev. XXVII, 30; Deut. XIV, 22) God wanted them to realize that they were dependent on Him for every thing they have or need in this world. They depend on Him for their life, for their health, for the water needed for the growing crops, for the raising of animals, etc. God Himself transferred the tithe to his clergy. We read (Num. XVIII, 21) "I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry, wherewith they serve Me in the Tabernacle of the Covenant."

The custom of paying tithes, however, can be traced as far back as history goes, long before God selected the Israelites as His chosen people. We read of Abraham offering tithes to the royal priest Melchisedech (Gen. XXVIII) and Jacob is recorded as giving a tithe of all his possessions to the Lord. In fact the custom prevailed even among pagan nations. We read that in Lydia the tithe of cattle was offered to the gods; that the Arabians paid a tithe of incense to the god Sabis; that the Carthagenians brought tithes to Melharth, the god of Tyre.

Tithes were also paid to civil rulers, to the Hebrew kings, to the rulers of Babylon. We read of their payment among the ancient Persians, Greeks, Romans and later among the Mohammedans.

The Christian Church also adopted the tithe system as "of divine law, since tithes were instituted not by man, but by the Lord Himself." Such is the provision of a canon of the Council of Macon held in the year 585.

The law of tithes for the support of religion was still in force in many countries of Europe before the late war, and prevails even now in the Province of Quebec, Canada.

In our own country the Mormons, the Seventh Day Adventists, and the Communists demand a tithe. Some Synods of the Lutheran Church ask it from all members. The Catholic Church over here has only recommended it, but never enforced it as a law.

(2) By one of the Precepts of the Church Catholics are required to contribute to the support of religion according to their means which, as you are probably aware, is not generally done. Good Catholics, even if poor, contribute proportionately far more than others. They do not give because others are giving, but rather because they appreciate the manifold blessings they derive through their parish church; and because they are eager

to have others share their faith, they give generously to its extension through Home and Foreign Missionary efforts.

In most Protestant churches local and general church needs are budgeted, and every wage-earner is approached once a year by a layman to solicit and receive his (her) annual pledge. This layman is then expected to collect the money at least quarterly, because more than half of those who make the pledges are not regular attendants at Sunday services. But the parish is fully canvassed by such solicitors.

Then all parishes are taxed for the denomination's educational institutions, hospitals, official church papers, the Home missions, the Foreign missions, and Charities distributed throughout the territory covered by a Synod, or by the entire country.

You are wont to make a weekly offering in a special envelope. Protestants use a two-pocket envelope, in one side of which they contribute what they pledge to the parish church, and in the other they give, according to their pledge, to the religious works I have just mentioned.

Because Catholics do not collect systematically, according to a budget, of which every member is supposed to accept a quota, there must be more pulpit talk on money in the Catholic churches than in others. We wish it were not so. When all wage-earners are kept mindful by some one within their block or narrow district of payments on their pledge, it is unnecessary for the minister to do it.

(3) Have you ever figured out for yourself whether what you give within the year to your parish church, to the support of the orphans, the seminary, the Pope, the Home Missions, the Foreign Missions, to a Relief collection, to charity drives, approximates ten per cent of your annual income? We are certain that it falls far short of that. If you decided voluntarily to give five or six per cent of it there would never be need of any money talks in the church, and all the diocesan, national and international works promoted by the Church would be well maintained.

You probably have figured out very carefully how much you pay in taxes, city and township, and county, and state and federal. For most persons that tax exceeds the tithe by a great deal, and for people of large incomes it amounts to several tithes—yet they cannot escape paying it.

In many European countries people are taxed for their church as well as for their government, and that is why many who emigrated to this country seem to be surprised that they are expected to give directly to the support of religion. They had been giving quite heavily in an indirect way in Europe without realizing it.

This may be the place to propose that Catholics who invest their money for an annuity, do it through their Church so that, at their death, some religious cause rather than an Insurance Company may have the benefit of the principal they so invested. High schools and other schools are needed in every diocese. People of wealth could erect one of them as a memorial without feeling the effect. For instance they could pay for it over a period of years and get credit on their income tax for annual payments made.

It is only once a year that you hear a sermon of this kind, and since I am talking not merely for your parish, but for the cause of Christ throughout the world, you will understand the opportuneness of such an instruction at least once a year.

Conclusion: Holy Scripture praises those who give their tithe "cheerfully," because it bespeaks the gratitude of the giver for all the blessings of God. Even if benefits you receive from religion are chiefly spiritual, it must be remembered that in this world there is nothing that can be operated without money. Your ecclesiastical leaders heartily wish that there were no "business side of religion," but there is, simply because it costs money to erect churches and schools and convents and rectories, to heat them, to light them, to pay insurance on them, to keep them in repair, and give at least meager support to the clergy and Sisters. Even the parish problem is that big. But every parish unit must support the diocesan Orphan Asylum, Seminary, Charities, as it must also support the Missions among the Indian and Negro and scattered people in this country, as well as the Missions in all foreign lands. If they did not give to relief collections under the auspices of their Church they would have to give the same through other agencies.

Whatever you give to God is repaid a hundred-fold because, according to His own word, "God loves a cheerful giver."

Another Law Not Contained in the Ten

JANUARY 18

The Gospel of this Sunday reminds us of another law decreed by God, which is only implicitly contained in one of the Ten Commandments. It binds, however, with as much force as any of them. This is the law which relates to the performance of the marriage bond, which forbids civil authority to nullify or even tamper with it.

(1) At the time God married the first human pair, He promulgated the indissolubility of the marriage bond (Gen. XI, 23). When the Pharisees asked Christ whether it was "lawful for a man to put away his wife for any cause," Jesus reiterated the decree of the Heavenly Father, recorded in Genesis, and personally declared "What God has joined together let no man put asunder" (Matt. XIX, 6). He continued: "I say to you that whoever puts away his wife, except for immorality, and marries another commits adultery; and he who marries a woman who has been put away commits adultery."

That Christ did not mean that absolute divorce is justified even because of immorality on the part of one of the partners is clear from the words "and he that marries a woman who has been put away commits adultery." He justifies legal separation because of marriage unfaithfulness, but not the right to remarry.

In order that the blessing of God might descend on the marriage, and in order that grace needed to conquer the moods, the human weaknesses, the trials and temptations, with which married people must frequently contend, Christ raised marriage to the rank

of a Sacrament for Christians (Eph. V, 32).

St. Paul compares the union of husband and wife to the union of Christ and His Church, which, we know, was not only to be permanent, but sacred and holy.

In today's gospel we read of Christ attending a marriage at Cana, only a few miles from Nazareth. He was present to indicate that it is God Who calls people to the marriage state and that God wants to be present at every wedding in order to bless it.

(2) Nothing is so worrying our statesmen and clergymen and social workers today as the declining respectful attitude of people towards marriage. They take it lightly and enter it without any serious preparation because they believe it can be dissolved as easily as it is entered into.

The divorce rate in the United States, for many years, has been the largest of any country in the world, and the ratio of divorces to marriage, has increased during the last decade from that of one to six, to that of one to three. In large cities, where most Catholics live, the ratio is even larger than that. This means that our young people are constantly in contact with divorcees who themselves, for the most part, are still young. You hardly need to be reminded that no Catholic is permitted to keep company with a divorcee, because courtship must be related to marriage and a marriage contract between a single and a divorced man or woman is not only unlawful but is no marriage at all.

When you speak on this subject to others do not declare that **your Church** forbids remarriage after divorce, because it is God Who forbids it, and the Church, as His agent, only declares what He has settled for all time.

In our country we have the shameful situation of one county vieing with another to get the marriage business, of one state competing with another to get the divorce business, purely for the financial returns it brings.

(3) It is generally agreed that the family is the foundation of society. A family can be established and made stable only by the permanency of marriage. When marriages are dissolved children are separated from one parent, and too often from both, become the charges of the State, and in the case of Catholics are usually placed in an Orphan Asylum. Even religion must break up when the family breaks up, because those who attempt a new marriage after a divorce excommunicate themselves from their Church, and live a life of sin.

Since marriage is a Sacrament, since happy marriages are made in Heaven, every young person should pray to God to assist him to find the right life-partner. Then during courtship the chief concern of the Catholic should be to win the biggest possible blessing on his marriage by prayer, by the frequent reception of the Sacraments, and by such conduct as will make his prayers worthy of a hearing. The devil's chief strategy today is to create unhappy marriages to rob children of a truly Christian upbringing; and we read in Holy Scripture that over those who prepare for marriage by shutting God out of their lives the devil has power.

Conclusion: Parents should place their children under the protection of their patron saint, and of the Blesed Virgin early in life, and

frequently pray to them that they may be guided and directed towards that state of life in which God wants them, so that by so doing, they may find real happiness.

Youths should also pray, even before high school age, to be properly guided and directed in the choice of their vocation. If they feel called to embrace Matrimony, they should try to attract to themselves those who hold both marriage and the preparation for it to be serious matters. Should they do this, they will need have no fear of becoming involved in an unhappy marriage.

Conscience

JANUARY 25

It is often asked whether it is not one's first duty to follow one's own conscience, even if it should not harmonize with the Commandments. Theoretically such an inquirer is correct, but in reality he is obligated to form his conscience concerning what is right and wrong from the Commandments of God. Conscience would be meaningless if there were no God to serve and obey.

(1) Even the professed atheist and the agnostic pretend to have a conscience to which they pay lip service. But if conscience is the voice of God in the soul atheists and agnostics cannot, in truth, have a conscience. How can there be a voice of God if there is no God? How can the soul have conscience if there be no soul? The conscience which such people have is, without their recognizing it, proof that one must have a soul and that there must be a God.

Those who attack religion try to explain away conscience by claiming it is the offspring of superstition or of fear, or prejudice, or the effect of prevailing opinion. If there be no God there is nothing to fear from Him. In fact, there could be no such thing as right or wrong; and if man has no soul he must be only an animal, and an animal has no conscience.

Then those who entertain the strange notion that conscience is something subjective or individual, and that no matter what one does, if it only be done in keeping with his conscience, must be right; without realizing it, ignore the objective laws of God which bind everybody, Catholic, Protestant, Jew. St. Paul tells us that even the pagan is not justified in repudiating the laws of God written in the heart, because they are dictates of nature, itself, which is also the creation of God.

Conscience, properly formed, even though it might be erroneous, must be followed. The Fourth Ecumenical Lateran Council declared: "He who acts against his conscience loses his soul."

(2) It is not to be concluded that a person is justified in following an erroneous conscience if he will take no trouble to ascertain whether his conscience conforms to God's laws.

St. Paul followed his conscience when he persecuted the Christians in Jerusalem and, therefore, did no wrong. He actually believed that it was his duty to fight for the preservation of the Jewish religion, in which he believed with his whole heart and soul. But after he was enlightened by Christ on his way to Damascus on a per-

secuting errand, it would have been murder for him to have killed a single Christian.

The Church distinguishes between vincible and invincible ignorance. Where ignorance is invincible, there can be no sin in following it. But when it is vincible, the individual is obligated to investigate whether his viewpoint on the right or wrong of the thing he was wont to do is correct. If he resists being enlightened then he is not acting with a good conscience, but with a bad one.

But the thing Catholics must be warned against is the adoption of practices which are common in his community or country, even when the infallible Church of God denounces them as sinful. If your conscience tells you that a thing is wrong, you may not follow the conscience of another who calls it right. On the day of judgment you will be judged by your own conscience and not by that of your neighbor, who possibly did not have either the instruction or guidance you have had. You would even be obligated to follow your conscience if every other person in the nation seemed to differ from you.

(3) Since God's Commandments are not explained in the public schools it is quite natural for American youths to grow up without a conscience trained in accordance with those Commandments. Since 100,000,000 people of our country received their complete education in the public schools, as did their parents and grandparents ahead of them, most of them never even learned the Ten Commandments, and none of them ever heard them interpreted. This is why we have a bad public conscience in our nation, which believes in compromising with evil in order to get along with other nations.

Comparatively few non-Catholic children ever attend Sunday School in one of the churches. Evidently, therefore, Catholic youths may not form their consciences according to the prevailing indifference, but are obligated, on the other hand, to "let the light of their faith shine before others so that men, seeing their good works, may glorify God Who is in Heaven." This means that if they will live strictly in accordance with their conscience, and by their example show others how to live, they will help form a right conscience in people with whom they associate.

If marriage after divorce during the last generation implied living in adultery, the fact that American people have changed their viewpoint does not at all altar the plain Commandment of God on that matter.

If in the last generation, the use of contraceptive devices would have been regarded by most of our citizenry with horror, then it must be so regarded today—for, as I have already told you, the laws of God cannot change any more than He Himself can change. What was morally good always remains morally good, and what was morally bad always remains morally bad.

If there can be such remarkable change in the attitudes of people within a few years, what will be the moral condition of our nation in another generation, unless every Catholic takes it upon himself to direct the conscience of the community?

Conclusion: Just as the Catholic laity during the first three centuries changed the entire pagan

face of society, and inculcated among others the true Christian viewpoint on honesty, truthfulness, reverence for things holy, chastity, the rights of the downtrodden to life, liberty and the pursuit of happiness, Catholics, who number one-fifth of our nation's population and constitute now one-third to two-thirds of the population of our cities, could command respect for the laws of God if they only would. They must first observe them faithfully themselves and then defend them against those who believe them to be out-moded.

The First Commandment

FEBRUARY 1

Although many modern professors and would-be philosophers hold that the liberty of man should not be interfered with, they admit it would be disastrous to society if most of the Commandments were abrogated, such as those which read, "Thou shalt not kill"; "Thou shalt not steal"; "Thou shalt not bear false witness." In fact the only Commandment with which they seem not to be in sympathy is one which reads "Thou shall not commit adultery." But if they were honest they would readily concede that civilization would go to pieces if marital unfaithfulness and loose moral conduct were allowed to the generality of people.

(1) The positive side of the First Commandment reads: "I am the Lord thy God," and the negative, "Thou shall not have strange gods before me." This Commandment, therefore, enjoins worship of the true God and forbids worship of idols, as well as every form of false worship.

Christ had in mind the positive demand of the First Commandment when He said to Satan: "It is written 'the Lord thy God shall thou adore and Him only shall thou serve.'"

Since man is composed of body and soul, his worship of God must be both interior and exterior. We worship God **interiorly** when we contemplate His majesty, His holiness, His power, His goodness, His love, His justice.

We also worship Him **interiorly** by "Faith," through which we accept His entire revelation, whether we understand the revealed supernatural truths or not. We worship Him by "hope" when we place reliance on His promises, particularly those which relate to the pardon of our sins, the assistance of His grace, and life everlasting through the merits of our Redeemer. We worship Him by "Love" when we consider Him as the Supreme Good, the most lovable Being, and the only one worthy of all our love.

We worship Him **exteriorly** when we get down on our knees to pray, when we attend public services in our church, and particularly when, with His representative the priest, we offer to Him the infinitely great sacrifice instituted by Christ as the official form of worship for mankind throughout the ages to come.

(2) At the time of Christ idolatry, or the worship of false gods, was universally prevalent outside Palestine, because none but the Israelites had received the revelation concerning the nature of the one true God.

In the first chapter of his Epis-

tle to the Romans St. Paul rebukes them "for serving the creature rather than the Creator." He charged them with "changing the glory of the incorruptible God for an image made like to corruptible man, to birds, and four footed beasts and creeping things."

In another epistle he noted the naturalness of the law of worship of God by pointing out that the Greeks had a temple built to the "Unknown God." Their minds recognized their dependence on a Supreme Being, or beings, but no teacher had ever told them about His character and nature. Yet he does not excuse the wickedness of the lives of the pagan Greeks and Romans because, he says, "since the creation of the world His infinite attributes are clearly seen. . . being understood through the things that are made, and so they are without excuse." But he reminds the Jews that they will receive a more severe judgment at the hands of God because they were instructed by God and had a daily reminder of God in the Ten Commandments, carefully preserved in the Ark of the Covenant.

(3) The persecution of the converts of the Apostles and their successors raged over a period of 300 years, and was due chiefly to the attacks of the Church on the false gods extolled by the emperors and revered by their subjects. It was for this reason that the faith of Christians was usually tested by a demand that they burn incense before some pagan god, which would be, of course, tantamount to the repudiation of their faith. Thousands refused to apostatize by such an act of idolatry, whereupon they were subjected to torture and to a cruel death. And other hundreds of thousands were martyred because they would not do the bidding of the civil authorities.

In the city of Rome the Church went underground where her children could, undiscovered, worship the true God, and attend Mass offered by a Pope or a Bishop, who lived among them there because to practice their religion in the open meant certain arrest and execution.

If you would have proof of the identity of the Catholic religion and Catholic worship today with that of the first Christians, you need only to visit these Catacombs, which are astoundingly extensive. More than eleven miles of the streets and passages have been unearthed, yet the work is not nearly completed.

Conclusion: In our country there is widespread worship of other kinds of idols, of the dollar, of comfort, of pleasure; and a general indifference towards God even on the part of those who claim to believe in His existence and in His sovereignty.

Of all people we Catholics have been best instructed concerning the nature of God and of His love and of our dependence on Him for everything. We, above all others, have been special beneficiaries of His goodness and of His love. We possess the "pearl of great price" in our true faith. We have the privilege of offering to God worship of infinite value in the Mass; we are privileged to feast on His body and blood in Holy Communion. We are the recipients of greater graces and heavenly gifts than others. Unless we habitually exhibit our appreciation and gratitude and make proper use of the divine helps we receive, God is likely to take them away from us.

Book Reviews

THE Blessed Sacrament Fathers (194 E. 76th St., New York City) are putting out the writings of Blessed Peter Julian Eymard in a definitive edition. Three volumes are out so far, approximating a Lasance prayer book in size. It had been our intention to use them for spiritual reading, but we soon discovered that Pere Eymard is not to be taken so lightly. You can't "read" Eymard. He must be meditated. Every sentence is freighted. The man's thoughts leap from the page and lodge in your mind. You find yourself going back, re-reading, pondering.

Each chapter is broken into four sections, apparently for an hour's prayer before the Blessed Sacrament. Those who submit to Blessed Peter's charm will find more unction in their visits to the Blessed Sacrament and abundant material for sermons on the same theme.—One wonders how the man has so far eluded wider diffusion.

Good Sermon Material

It was a neighbor who called our attention to three volumes of sermons by the Franciscan Father Arthur Tonne on the Creed, the Sacraments, and the Parables. Each is bound in fabricoid, loose-leaf, with plastic rings. Each presents material for a year's cycle, and every single sermon starts with an anecdote. As our neighbor says, they do very well as "pump-primers." You don't have to follow Fr. Arthur all the way, but he suggests a theme and then provides a springboard by his little story. After that, you can generally think a talk through for yourself.

The books can be had from the Didde Printing Company, Emporia, Kansas.

The Great Cardinal

Top news in Catholic publishing circles, certainly, is Longmans' announcement that they have readied three volumes of the new edition of Cardinal Newman's works: at $3.50 per volume, one can now obtain ***The Idea Of A University, A Grammar Of Assent,*** and the ***Apologia Pro Vita Sua.*** May we suggest that you start your Newman library now (seminarians and younger priests) with this beautiful new edition, under the direction of Charles Frederick Harrold, an outstanding authority. Incidentally you will find the prefaces and introductions most helpful; the whole venture, eminently satisfactory.

Mass Persuasion, by Robert K. Merton with Marjorie Fiske and Alberta Curtis, Harper & Brothers, New York, 1946, xiii plus 210 pp., $2.50.

On Sept. 21, 1943, Kate Smith made sixty-five distinct appeals over C. B. S. on behalf of the War Bond Drive. As the direct result of her work, $39,000,000 worth of bonds were sold. The authors of this book immediately set to work on a scientific analysis of how this phenomenon was accomplished. Within a week they had interviewed close to a thousand people, grilling some of these persons in their homes from three to four hours at a time.

Those who are interested in an understanding of the American temperament, in effectively presenting arguments and motives for

action, will find this book very interesting—and reassuring, as well; the average American is generous and trusting and, according to Mr. Merton & Co., responds promptly to the appeal of patriotism and the compulsion of "guilt feelings."

The book is like a thesis in style, replete with tables, breakdowns, and analyses. The authors are uncommonly irritating in their patronizing attitude toward "the people" and their assumption, implied throughout, that Religion is a psychological complex, capable ultimately of rationalization, and certainly ill-befitting any up and coming Ph.D.—R. G.

The White List, Fourth and Augmented Edition, Society of St. Gregory of America, New York, 1947, pp. 94, $1.00.

This is a bleak monument to the mediocrity of our contemporary church music.

So many titles—so few ideas—such technical skill coupled with such a profound dearth of inspiration. All the music listed here has been meticulously screened for liturgical propriety—a negative endorsement at best and no commitment on the artistry of the compositions listed.

Lending special value to the book is the collection of Papal documents preceding the actual catalogue.

Apart from an occasional lapse in consistency of standards and objectivity of judgment, the members of the Society's Music Committee have very well executed a trying chore.—R. G.

The New Lectionary, by Clement H. Crock; arrangement of the epistles and gospels by Joseph F. Scharrer, C.PP.S., New York, Joseph F. Wagner, Inc., 1947, pp. 425, $5.00.

Father Crock hopes that he has made up a sort of 'bedside' book of the Sunday epistles and gospels. In it will be found the readings for each Sunday's Mass, so arranged that they can be read easily with attention to the emphasis and the phrasing. After the readings there are two schemas indicating the principal themes of the day's liturgy as the basis for a sermon. There are enough ideas in the schemas to furnish sermon material for many years, and a comprehensive index increases the usefulness of this material.

—J. P. M.

In Him Was Life, by John P. Delaney, S.J., New York, America Press, 1946, pp. 179, $2.75.

Here, in book form, are the sermonettes that appeared in "The Word" column of America during the years 1944-45. Fr. Delaney has tried to catch what he describes as the tone of each Sunday's Mass and from it to draw thoughts and suggestions that will be helpful to carry with us into our day's work and prayer. If you are trying to increase the appreciation of the Mass in the hearts of your people, if you are trying to increase the same spirit in your own heart, this book can serve as a source book for your sermons as well as a meditation book.—J. P. M.

Propaganda, Communication, and Public Opinion, by Bruce Lannes Smith, Harold D. Lasswell, and Ralph D. Casey, Princeton University Press, Princeton, N. J., 1946, pp. vii plus 435, $5.00.

No book for fireside reading, this is essentially an annotated bibliography, introduced by four essays on the science of mass communication running through 117 pp. These studies, brilliantly done, cover "Communication Channels," "The Political Communication Specialist of Our Times," and describe the contents and effects of communications.

The bibliography itself has seven headings, listing books on Propaganda Strategy and Technique, Propaganda Classified by the Name of the Promoting Group, Propaganda Classified by the Response to Be Elicited, The Symbols and Practices of Which Propaganda Makes Use or to Which It Adapts Itself, Channels of Communication, Measurement, and Control and Censorship of Communication.

The authors are arbitrary, sometimes almost capricious, in their selection of materials, and one cannot help but feel that their annotations, particularly in religious matters, are slanted against the Church. Of thirty titles under "Religious Groups," three treat of Fr. Coughlin. The Jesuits are mentioned once—the only Order—evidently regarded by the authors as the representative Catholic propagandists. Under "Professionals and Semiprofessionals," supposed to include "Civil Servants, Clergymen, 'Intellectuals,' Lawyers, Physicians, Popularizers, Psychiatrists, Social Workers, Welfare Administrators, etc." there is only one clergyman mentioned, Catholic or Protestant, and that is St. Ignatius.

Norbert Muhlen, reviewing the book in **The New Leader**, points out that "the Italian scholar G. A. Borgese is 'exiled for his beliefs,' while two German Catholic scholars who are also exiled for their beliefs are, instead, designated as a former Berlin professor 'who came to the United States' and 'a Harvard economist.' Why the subtle difference?" Mr. Muhlen asks. "While the religious creeds of the authors are not mentioned in most of the annotations (and rightfully so), Fritz Thyssen is called a 'German Catholic capitalist who contributed to Nazi party campaign funds because he believed they were the people who could save his country from Bolshevism."

In fine, the books limps badly.

—R. G.

With Christ Through the Year, by Bernard Strasser, O.S.B., Milwaukee, Bruce, 1947, pp. 338, $3.75.

Our Lady's Hours, by Mary Ryan, Westminster, Md., Newman, 1946, pp. 195, $2.75.

A Brief Commentary on the Text of the Roman Breviary for the Fourth to the Eleventh Sunday after Pentecost, by Michael A. Mathis, C.S.C., St. Joseph's Hospital, South Bend 17, Indiana, priv. printed, paper covers, pp. 210, $1.50.

Routine is the curse of all liturgical worship. We see its effects on the bored faces of our people at Mass; we know it in the wanderings of our minds during the recitation of the Office. Yet we know that repetition does not necessarily lead to routine. The prayer of the mystic is simple, often consisting of only the repetition of the name of Jesus, or of some prayerful phrases; yet we know that his use of these sim-

ple prayers is to make of them entrances for the mind to come closer to an understanding of God. But those of us who have not attained this facility at prayer need not feel that we are cut off from any remedy against routine. Liturgical prayer will yield a richness if we probe to find it. Here are three books to aid us in the work of penetrating beyond the exhausted meaning apparent in such prayers upon a first reading.

The first book is a translation of a work written about 1939 at the Abbey of Clervaux in Luxemburg. Fr. Strasser's purpose is to give a simple and clear explanation of the history, but more, the grace-giving significance of the seasons and feasts of the Church's Year. Fundamentally his purpose is to inspire. Through his work he seeks to teach us that the Liturgy represents for us, again and again, the saving events of Christ's life. His book is a guide to us enabling us to appreciate and to use to the fullest these liturgical events in order that each of them may find us united more closely to Christ in the spirit in which He lived these events.

The contents are a general explanation of the meaning of the Liturgy, followed by an interpretation of the temporal cycle and the commons of the sanctoral with some of the greater feasts. It is profusely illustrated with symbols, recalling the seasons and their lessons. Apparently they are done in the Beuronese tradition. However too many of them are overburdened with details. To be effective a symbol should present its meaning with an immediacy that is lost when time must be spent studying the symbol to realize all that it contains.

The book will be more than a help to priests who are trying to awaken interest in the Mass. It contains simple but effective explanations of the Seasons and the liturgical practices of the Church Year. High schools, colleges, and study clubs, while studying the Mass, will find it a valuable textbook; at least, it should be available as supplementary reading. And if your people are looking for reading matter, recommend it to them. It will bring them a more intelligent appreciation of a means of holiness lying close at hand.

Miss Ryan quotes some lines from the Worcester Gradual, one of which may serve as a summary of the purpose of the next two books: **Non clamor sed amor sonat in aure Dei. Our Lady's Hours** is a book on the Little Office, written well and lovingly, that "in the small measure of our power we can discharge this public service (to God) willingly, joyously, appreciatively."

The treatment Miss Ryan gives the Little Office is competent. But more than that there is a feeling that the spring of her treatment is a love for Our Lady and an interest in her glory. You feel this particularly when she is opening up the significance of the antiphons, invocations, and the lessons. Also throughout the work runs a genuine desire to gather more and more voices to the chorus already singing the praises of Mary's name: "The central idea of the Little Office is given in the verses of the Hymn of Lauds: **Vitam datam per Virginem gentes redemptae plaudite.**"

If Miss Ryan's book can find

readers, she will make the recruits herself. The evident joy and satisfaction she has found in this part of the Church's prayer is contagious. Read it, chapter by chapter, to the sodality. The nuns who are bound to recite the Little Office will welcome this book.

Fr. Mathis gives us a pamphlet that will help turn some of the Breviary from routine to a richly endowed prayer. The content is Father's lectures for a summer school course given, this year, at the University of Notre Dame, and they cover the Sundays occurring during the school period. His purpose is to point out in the proper of each of these Sundays the special message of the Liturgy.

The book begins with the Psalter for the Sundays after Pentecost. The Latin text of the Psalms (from the old Psalter) is given with a translation. At the beginning of each Psalm there is a summary of its meaning, and the text is broken by brief comments whenever the thought changes. Following the Psalter are the Propers for each Sunday. Each one has a good introduction before the texts for the First Vespers. In it is indicated the lesson running all through that Sunday with an indication of the texts used to bring out this lesson. The entire Proper is given, the Latin text and a translation. Here too Father Mathis stops to comment sometimes at length, but always interestingly. There is also a section included with each Proper, called the "Immediate Preparation for Mass." It explains the texts and prayers of the Mass in the light of the lesson common to the Office of that day.

Fr. Mathis offers all priests an opportunity to deepen their appreciation of these Sunday Offices. Subdeacons, who are usually just beginning to read the Office on these Sundays, should welcome Father's wise and deeply spiritual companionship. Let them know about this pamphlet next June. And we sincerely hope Fr. Mathis will give us a commentary covering all the Sundays of the year.

—J. P. M.

Blessed Margaret Cliterow, by Margaret T. Monro, Longmans, Green and Co., New York, N. Y., 1947, pp. 108, $2.00.

This is the brief history of a butcher's wife of York: convert to the faith, harborer of fugitive priests in blood red, newly-Protestant England, staunch martyr at the last. Again it is the story of the **mulier fortis** ever so prominent in the pages of Church history, now given its own proper turn by an able narrator. Miss Monro bases her work on a rather meagre report of Margaret's confessor, a "Mr. John Mush," seminary priest of Douay, but the handling of the facts is all her own. It is not difficult to imagine what might have happened to the story at the hands of a bungling romancer eager to make a big book: the weary litany of "One may suppose," "No doubt," "It may well be" . . ., and the reader's final fervent, "Spare us, O Lord." Miss Monro's brevity on the contrary is a sign of power; the result of this deceptively simple exposition of character is a moving recit of a thoroughly normal, attractive, and good woman made great by grace and her cooperation.—G. J. G.

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(Continued from page 6)

going Eisenhower was a U. M. T. man; so is incoming Bradley. Wedemeyer, opinions and all, goes in as head of the planning and operations section of the War Department, where he will probably be able to make those opinions felt.

One Hundred Sets

ON page 74 of this issue there is an ad for a set of pamphlets on Communism, published by the Catholic Information Society of New York. We thought you'd be interested in knowing that the United States Department of State ordered one hundred complete sets.

Rabbi Schultz Resigns

IT was with disappointment that we read of Rabbi Benjamin Schultz' resignation in Yonkers, N. Y. After presiding for twelve years over Temple Emmanu-el, a reform synagogue in that city, he was shouldered out by the Board of Trustees who began boycotting his services in protest over a series of anti-communist articles Rabbi Schultz had written for **The World-Telegram** of New York City.

In a series of three articles, entitled "Communists Invade the Churches," he had charged that some Protestant and Jewish clergymen had been duped into serving as catspaws for the reds, and that even some Catholic laymen, labor leaders and glamorfolk, had used their religion to lead other Catholics into helping red fascism.

The New York Board of Rabbis censured him for the articles at a meeting from which he was barred. **The Jewish Daily Forward,** however, praised Rabbi Schultz for his articles; the national commander of the American Legion, James F. O'Neill, thought so well of the series that he got permission to reprint them for distribution to all Legion chaplains.

Rabbi Schultz was not disciplined for telling untruths, mind you. Not one of his statements was challenged from that quarter. His articles were apparently adjudged imprudent.

A Lenten Course of Sermons

WE would call the attention of our readers to the Lenten Course containing seven sermons designed to bring about conviction to Catholics that their Church is not only the one original, divinely established Church to continue unchanged until the end of the world, but that its entire ministry is Christ's ministry—Christ sacrificing, Christ praying, Christ teaching, Christ forgiving sins, Christ dispensing graces for the sanctification of man.

We need hardly tell the priest that a large percentage of his parishioners is ultra-liberal minded and see only an accidental difference between the Catholic Church and other religious bodies. It is a real heresy which must be combated.

These sermons will begin in the February number of **The Priest.**

In most dioceses mixed marriages take place only after six or seven instructions will have been given to the non-Catholic party. The sermons in this Lenten Course could be used most profitably in the prenuptial instructions.

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Correspondence

Why Not Family Mass?

IN the December issue of The Priest, a reader from Chicago who signs himself L. D., raised the question of the family Mass and other religious practices in common for family members and asks that someone "pause with him to lament the practice" to the contrary. The undersigned will gladly do so if the Editor can give him the necessary space.

First of all, I can say that the practice of the family Mass, of family group Communion, and other devotions in common for family members are showing a slow but fairly steady growth. To be sure, they still have very, very far to go. But the growth is encouraging in view of the uphill work that has been involved.

The writer recalls vividly how fifteen years ago, he spoke in favor of the family Mass at a meeting of the National Catholic Conference on Family Life, and the presiding officer at the session —an individual of some rank in the Church—took it upon himself to speak against it. The latter really gave no arguments in favor of his position, but the prestige of his position for a time dampened the ardour of the National Conference's members regarding the matter. Yet they have continued from time to time to write and speak in favor of it, and with some measurable results. I note that at its 1946 meeting. The Liturgical Conference also went on record for the practice.

Five or six years ago the undersigned made a rather detailed study among pastors, aiming at discovering their attitudes on this and several dozen other practical matters relating to family life. Particularly related to the question raised by the Chicago correspondent were the following three topics on which the pastors' views were sought: "Family Group Communion"; "Other Church Services in Common"; "The Question of a Special Children's Mass." Space will hardly permit more here than a recording of a number of the reactions of pastors to the one question of a special children's Mass. Possibly we can return to the other topics at some other time. Or, the interested reader can find them elaborated in the booklet of the Family Life Bureau, National Catholic Welfare Conference, **Pastors Look at the Family.**

By a bare majority pastors favored Mass attendance by the family as a unit. Approximately a third favored the separate children's Mass. Several were noncommittal, either answering nothing or stating arguments pro and con. The following are samples of answers given:

Con: Keeps family separated in religious worship.

Pro: Creates habit of attending Mass; sermon can be adapted to child; might otherwise miss Mass if parents do not attend faithfully.

We have no children's Mass and rather believe in the entire family going to Mass together.

I favor children's Mass in city parishes. Sermons can be pointed to better effect.

Perhaps I am prejudiced. I like to hear the youngsters sing.

Correspondence

The practice of children's Mass on Sundays is not breaking down the unity of the family. In fact, I am afraid that if we do not have the children's Mass many of our children would become 12:15 Catholics, even before they get into high school.

I wish that the children's Mass could be abolished, but the tendency to crowd the late Masses demands that the children attend a Mass of their own.

Were it not for the children's Mass I believe we would not be able to train our children the way we do in assisting at Mass in the proper way. If there were a way of working it out, I think the best thing to do would be for the children to attend Mass and receive Communion with their parents.

I think this would have to depend somewhat on the parish. In my country parish, for instance, half the children may attend one Mass with the father and the other half with the mother. Of course, that quite amounts to a family attendance. But I wonder whether even that can always be done in a large city parish. I should think that in all parishes the practice of family Mass and Communion on certain occasions should be encouraged. Beyond question the idea is a good one.

I never was in favor of a children's Mass, but I realize it may be necessary in some places.

We have no children's Mass, but we do have a special place in church for the children.

One weakness of the children's Mass is that parents and children do not hear the same explanation of faith and practice.

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The special talk to the children and 'praying the Mass' should compensate for the absence of the elders.

I do not know any pros. But certainly there are arguments against. It makes religion individualistic; militates against the truth that the family is the basic unit of society, and that each member, as one of this special group, owes God a social religious service.

I am very much in favor of the children's Mass.

Our whole program here aims to unify the family and the congregation at divine worship, hence, the discontinuance of the children's Mass and separate Communion days.

I don't like a children's Mass. Even in boyhood I resented the idea of children being herded into a corner or into the gallery. Let the children and parents attend Mass together. A few pews can be set aside for those children who must come alone.

Without a children's Mass in large downtown parishes—and I am pretty sure also in large suburban parishes — some children would not attend Mass regularly. This applies to homes where one party is non-Catholic or where one or both Catholic parents are negligent. Children would go to late Masses that are already too crowded; too soon would they get into the bad habits of adults.

We have a special children's Mass, but we tolerate the idea that parents take the children to the Mass they attend.

Such are some of the views expressed by interested pastors. We merely repeat that information at

the Family Life Bureau shows some growth in both the family Mass and other Church devotions in common for the family members. In no sense, however, is there to date anything like a general landslide in that direction.

Edgar Schmiedeler, O.S.B.,
Family Life Bureau, N.C.W.C.

Suggests a Chaplain's Manual

Editor:

FEELING wakeful at 3:30 a.m., I dipped into your October number, which arrived last night, with the result noted above. It is surely not an issue to put me to sleep until I have written Yes, Yes, a thousand times Yes, concerning the 'Seminarium Castrense.' It is indeed "a highly specialized vocation which seems to be a more or less permanent fixture on our present horizon." I would recommend however, not an Order, but a definite course at the Catholic University for those desiring to enter the Chaplaincy. Our army in war time is chiefly a citizen army and there is no reason why the Chaplains should not be so likewise.

Your tentative curriculum in the final paragraph strikes me as excellent; I merely want to add that the faculty should be composed of ex and active Chaplains.

Army Temptations

With regard to army temptations, I found things quite the reverse. I should say that my experience constituted a steadily smouldering and at times flaring,

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five-year retreat. For instance: The most soul-stirring criticism and urge to priestly zeal I ever received, was a brief inquiry as to the time and place of Mass on the Feast of the Assumption—just as I was explaining to another devout Catholic that since nobody would come anyway, I would say Mass quietly in my tent for a few invitees. By the Grace of God I rose to the occasion and answered instantly: "Six o'clock. Right over there on the slope." Then it was up to me to hustle to have the Mass announced at the different companies, and I had a bigger crowd than I had had on Sunday—and more confessions than in fourteen years' summer camps when war looked remote. Apparently, and from investigation it was the only public Mass in the Corps Area that day.

There was General Kruger's oft repeated injunction: "The place for the commander is at the critical point—and that is not the headquarters." Equally applicable to parish work, etc., etc., etc.

Let us get practical and start right away. We have now experienced men who can write Pastoral Theology for the Chaplain. I should like to write the chapter on the Overseas Port Chaplain. We can get experts in every department. Who will edit the book or books? The Ordinariate should do the editing, partially. A man at a desk is apt to be more interested in the recording of a Sacrament than in its administration. But if no one else will undertake the job, I invite correspondence and will take care of mss., until such time as a proper editor can be found.

Our present seminary profes-

Correspondence

sors should somehow be convinced that the Chaplaincy is a definite vocation. Ten years ago I should have said that a pacifist Irish priest was a contradiction in terms, but I can do so no longer.

Anyway, let's get started while our memories are green and before World War III catches us napping again. I know of one regiment in which the Chaplaincy was held open six weeks trying to get a priest—and finally took a Mormon.

Henry D. Buchanon
Ysleta, Texas

Our Brother-Priests in Europe

Editor:

IN the July issue of The Priest, Father G. Weber asked for some suggestions concerning "Stipends for Europe." Since I have sent thousands of stipends to Germany, Austria and Czechoslovakia since the end of hostilities, I may be permitted to make some suggestions.

It is not permitted to send stipends in checks or currency. Even if it were permitted the official exchange rate for the dollar is very low; on the Black Market the dollar is exchanged for RM 150, which is for many people a month's salary. But even the exchange on the Black Market would not help very much because there is nothing to buy.

Therefore the only way to bring real help is to buy CARE packages and to have them dispatched to priests willing to offer Masses ad intentionem dantis in return, or to some "clearing house."

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Correspondence

Since I have spent more than 20 years of my priesthood in Europe as Director of a Catholic Organization, I have many personal friends among the brothers in Europe. I have received hundreds of letters crying for help and more are coming in almost every day. And how thankful they are for those packages! How glad to offer Masses! I still think it the best and Christ-like way to help from brother to brother.

"Clearing Houses"

But there are also some "clearing houses," who take care of the distribution as well as of the Masses. To mention only a few, besides the one given by His Excellency, Bishop A. J. Muench:

1) For Austria: Rt. Rev. Msgr. Dr. Jakob Weinbacher, Vienna I, Rotenturmstr. 2.

2) For Germany: His Excellency, Bischof Dr. Mich. Buchberger, Regensburg (13a) Niedermuenstergasse 1, Germany-Am. Zone.

Rev. Dr. Jos. Koenen, Caritasdirektor, Koeln a. Rhein, Silvanstr. 12 (22c), Germany-Brit. Zone.

3) For the Potsdom Displaced Priests—and there are more than 2,500 of them:

Kirchliche Hilfsstelle, c/o Rev. P. Paulus Sladek, O.S.A., (13b) Munich 8, Aeussere Prinzregentenstr. 12/11—Am. Zone.

Kirchliche Hilfsstelle, Frankfurt a.M.-Sued (16) Stresemann Allee 36—Am. Zone.

Priesterseminar, c/o Rev. Dr. A. Kindermann (16) Koenigstein/Taunus, Hessen—Am. Zone.

Correspondence

Rt. Rev. Msgr. Dr. Franz Wagner, (13a) Goessweinstein, Ofr.—Am. Zone.

Rt. Rev. Msgr. George Zischek, (13a) Eichstaett A 30 1/5—Am. Zone.

4) For priests in the Russian Zone, I have two addresses but for obvious reasons they cannot be published. Priests who want to help those poorest brethren of Christ may drop me a line.

Some time ago it was suggested American priests should take over a kind of sponsorship for Potsdam expelled priests, especially in the Russian Zone, or Catholic parishes in this country should adopt parishes—or since there are no parishes in a canonical sense for the expellees in the diaspora—communities, religious centers in ex-enemy countries. Who will follow up this idea?

Sincerely in Christ,
Emmanuel J. Reichenberger
Sacred Heart Church
Glencross, South Dakota

Enjoyed Fr. Herbst

Editor:

Like a lot of other priests I have good intentions by the dozen. But the seat of my pants gets far more wear and tear than my typewriter or any other of my property.

Last February The Priest published a little article entitled "Refresher On Extreme Unction" by Father Herbst which I found most interesting and most useful. I believe a lot of our fellow-priests must have felt the same way about it. I intended writing a note of

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appreciation at that time but didn't. (However, I did raise my bowling average from 142 to 148; and, I came out 50c ahead at the end of the pinochle season.)

Maybe Father Herbst could be induced to write another "Refresher" or two. Personally, I'd like to have something on

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   b) For those working the night shift
   c) For those in hospitals

Many thanks to you and the rest of the sacerdotal editors for The Priest. I'm sure many other priests enjoy and appreciate it as I do. If we weren't just so "terribly busy" all the time your mailbag would be filled to overflowing month after month with our complimentary letters.

Gratefully yours in Christ,

Amicus

Cleveland, Ohio

Mum . . . Mum . . . Mum

Editor of O.S.V.:

Several months ago in **Our Sunday Visitor** the question of why the Rosary is recited without thought and with so much speed was brought up and in reply you very kindly placed it back on the people.

I believe, while it was answered very well considering the answer was made by a priest, that the fault lies directly with the priests and perhaps other religious who allow such a splendid prayer to become nothing but monotonous mumbling, without thought.

Mention was made that the people want speed. If we wanted poison, should we have it? Why not explain to the people that a Rosary said without thought has little value. Explain that you are not trying to compete with the auctioneer on the Lucky Strike program, but are earnestly beseeching the Mother of God for help.

Many priests say the Rosary too fast and without thought and the congregation answers accordingly. It sounds like this:

HAIL MARY fullofgraceblessed mum, mum, mum, mum, mum,

HOLY MARY MotherofGod, prayum, um, um, um, um, um, um.

But please don't think this is the only place where slips are made in praying. Some priests jabber the Latin of the Mass at such a rate that no thought could possibly be given to what is being said. Some sound like riveting machines and others sound like bees—but the important thing is hurry, hurry, hurry, no matter how it is said. And they expect us to keep up with them with Missals.

Then you find an occasional priest who at the Sanctus says the three words so fast that one wonders if he knows the meaning of them. In English it would sound funny to say HOLYHOLYHOLY without a pause.

Then again there are the prayers at the end of the Mass. The

world is in bad shape if all prayers are said as many of those closing prayers are recited. Some times it appears like a race to see who gets through first.

Please do not take this as a reflection on my present pastor who does say Mass and the prayers with considerable thought. Please do not think that this condition applies only to the West, either, as I lived in the Middle West for quite some time and the conditions I refer to apply to that section too.

Sincerely,

J. A. Thalhofer

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Editor:

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Another reader tells us that B.O.W. has an edition of the Breviary in English.—But still no word on the Sacramentary.—Editors.

Another Impostor

Editor:

SEVERAL years ago The Acolyte exposed a number of fake

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priests, etc., who were making themselves expensive to Catholic priests. I think it would be well to expose others who come to the rectory with a good story. We have just had one in an Indiana city. Nearly every pastor was caught by this one. Perhaps he is going from city to city and for this reason I will give a short description:

He is a tall man, about 6 feet tall, weighing about 220, age about 55, posing as a railroad worker, and wearing clothes that would indicate this. Briefly he says he has been out of the Church sixteen years, living in sin, but today he was almost killed by a train. Now he wants to set things right. He separates from his illegal partner, takes nothing along, wants to confess, and then needs some money for a room.

The whole story sounds fine; even old pastors admitted this. Hoping this will put others on their guard, I remain,

In Christo,
Sacerdos

Results from Appeal

Editor:

I FEEL certain that you would be interested as to the results of my letter published, through your generosity, in the October issue of **The Priest**. In general, I think that my letter had very good results. In particular, here are the facts:

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In my opinion, it is a grand success. I am greatly indebted to the priestly donors and may God bless them for their generosity.

Thanking you, dear Editor, for your generous cooperation and with sentiments of high esteem, I am,

Sincerely yours in Christ,
Stephen Vidoczy
Sacred Heart Hospital
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Editor:

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Sincerely,
S. Pinakatt
Kottayam P.O.
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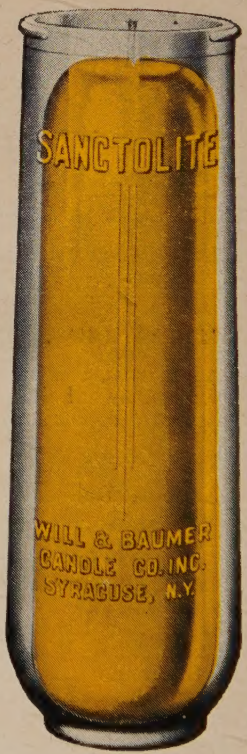

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